The byrth of mankinde, otherwise named The Womans Booke.

Set forth in English by Thomas Raynalde Phitition, and by him corrected, and augmented. Whose contents yᵉ may reade in the Table following: but most plainely in the prologue.

Imprinted at London for *Thomas Adams*.

Cum Priuilegio.



L bee it ſome *Ariſtarchus* may perhaps finde ſome lacke of faithfulneſſe and diligence in this worke: yet there is none ſo frowarde to denie, but that there is ſome fruite and profite to bee found therein, ſeeing that it commeth nowe abroad much more enlarged and encreaſed, and more diligently corrected then it was before eyther in the Latine or in the Engliſh. And where before in the other printes, there lacked matter neceſſary to the opening and declaration of the Figures parteyning to the inner partes: it is nowe ſo plainely ſette foorth, that the ſimpleſt Midwife which can reade, may both vnderſtand for her better inſtruction, and alſo other women that haue neede of her helpe, the more commoditie. Wherefore my deſire is, that it may be receiued and practiſed of Midwiues, and all other matrones, with no leſſe ſucceſſe then it is with good will and deſire written to profite, and to doe good to other.

The Table of the first Booke of the Birth of mankind.



Fyrſt a Prologue to the women readers. Fol.i.

Item, a briefe declaration of the contents of the firſt Booke. Chap.i. Fol.xvii.

In howe many coates the boris is lapped or imolued. Chap. ii. Pag.xviii.

A declaration what the Muskles be. Chap.iii. Fol.xxi.

Of the kell, called Peritoneum. Chap.iiii. Fol.xxiii.

The declaration of the names and nature of the Matrix. Chap.v. Pag.xxiiii.

Of the Wombe and his partes. Chap.vi. Fol.xxv.

Of the Mother port. Chap.vii. Pag.xxviii.

Of the veſſelles of ſeede, called the Stones, with other thereto appertayning. Chap. viii. Fol.xxix.

Of the ſeede bringers. Cap.ix. Pag.xxx.

Of the office and vſe of the ſeede bringers. Chap. x. Fol.xxxiii.

Of the way by which the ſeede is ſent from the ſtones, to the angles and corners of the Matrix. Chap. xi. Fol.xxxix.

A declaration of the ſituation of the bladder in Women. Chap.xii. Pag.xlii.

Of the vaines which reſort to the Matrix, and the parts thereof. Item, of the Termes and their courſe, with the cauſes thereof. Chap. xiii. Fol. xlvii.

Of the three calles or wrappers wherein the Infant is lapped. Chap.xiiii. Pag.l.

Which of the three Matrix vaynes containe the Tearmes, and howe the milke commeth to the womans breaſtes. Chap.xv. Fol.lvii.

The declaration by letters of the Figures following, where-

in

in be ſet forth to the eye, euery part in woman, mentioned in this Booke before.
Of the firſt figure. Fol.lxxxiii.
Of the ſecond figure. Pag.lxxxiiii.
Of the third and fourth figures. Fol.lxxxv.
The fift, firt, ſeauenth, and eight figures. Pag.lxxxvi.
The ninth figure of women. Fol.lxxxvii.
All which Figures follow in the end of the firſt Booke.

The Table of the ſecond Booke.

OF the time of birth, and which is called naturall or vnnaturall. Chap.i. Fol. lxxxix.
Of eaſie and vneaſie, difficult, or dolourous deliuerance, and the cauſes of it, with the ſignes how to know and foreſee the ſame. Chap. ii. Fol.xci.
How a woman with childe ſhall vſe her ſelfe, and what remedies bee for them that haue hard labour. Chap. iii. Fol.xcv.
At the end of the which third Chapter, are placed the byrth figures, both naturall and vnnaturall.
Remedies and medicines by the which the labour may bee made tollerable, eaſie, and without great payne, Chap.iiii. Fol.cxi.
How the ſecundine, or ſecond byrth ſhall bee forced to iſſue forth, if it come not freely of his owne kinde. Chap. v. Fol.cxv.
How that many thinges chaunce to a woman after her labour, and how to auoyde, defende, or to remedie the ſame. Chap.vi. Pag. cxx.
Of Aborcements or vntimely byrthes, and the cauſes of it, and by what remedies it may be defended, holpen, and eaſed. Chap. vii. Pag.cxxii.
Signes whereby yee may foreſee aborcement. Chap.viii. Fol.cxxv.

Of dead byrthes, and by what signes or tokens it may bee knowne, and by what meanes it may also bee expelled. Chap. ix. Fol. cxli.

In the last Chapter of this Booke bee briefely recited certayne expert medicines, which bee most requisite to the chiefe purpose entended in this present Booke. Chap. x. Fol. cxlv.

The third Booke.

IN the first Chapter of the third Booke, is first declared the matters therein contayned, and then howe the Infant newly borne must be handled, nourished, and looked to. Folio. cxlix.

Of the Nurse and her milke, and how long the childe shoulde sucke. Chap. ii. Pag. cliii.

Of diuers diseases and infirmities which chaunce to children lately borne, and the remedies therefore. Chap. iii. Pag. clviii.

Of the flire and ouermuch loosenesse of the belly. Fol. clix.

To vnloose the childe, being bound. Pag. clx.

Remedie for the Crampe, or distention of members. Fol. clxi.

Remedie for the Cough, and distillation, or catarrhes of the head. Pag. clxii.

Remedie for short winde. Pag. clxiiii.

Against wheales or bladders on the tongue. eodem.

Of exulceration or clefture, chapping or chyning of the mouth. Pag. clxvi.

Of Apostumation and running of the eares. Fol. clxvii.

Of Apostumation in the head. eodem.

Of the swelling or bolning of the eyes. Pag. clxviii.

Of the scumme or the white of the eyes. eodem.

Against immoderate heate, or the feuer. eodem.

Against fretting or gnawing in the belly. Fol. clxix.

Against swelling of the bodie. Pag.clxx.
Against often sneesing. eodem.
Of whelkes in the body, and the cure. Fol.clxxi.
Against swelling of the Coddes. eodem.
Against swelling of the Mauell. Pag.clxxii.
Against vnsleepinesse. eodem.
Against yexing or the hickot. Fol.clxxiii.
Against often parbreaking by weakenesse and feblenesse of the stomacke. Pag.clxxiii.
Against fearefull and terrible dreames. Pag clxxvi.
Against issuing forth of the fundament gut. eodem.
Against Tenasmus. Fol.clxxvii.
Against Wormes in the belly. eodem.
Of chafing or galling in any place of the body. Fol.clxxix.
Of the falling sickneese. Pag.clxxx.
Consumption or pyning away of the bodie. Fol.clxxxi.
Of lassitude, wearinesse, or heauinesse of the childes bodie. Pag. clxxxii.
Of trembling of the bodie, or of certaine members of the body, called the Palsie. Fol.clxxxiii.
Against the strangury or Stone, with stopping of the vrine. eodem.
Of goggle eyes or looking a squint. Fol.clxxxv.

The fourth Booke.

Of such thinges the which shall bee intreated off in this fourth Booke. Chap. i. Pag clxxvi.
Of conception, and how many wayes it may be hindred or letted. Chap. ii. Pag. eodem.
How many wayes conception may be letted, and how the causes may be knowne. Chap. iii. Pag. clxxviii.
How to know whether lacke of conception bee of the woman or of the man, and how it may be perceiued whether she be conceiued or no. Chap. iiii. Fol. clxxix.

Of.

Of certaine remedies and medicines which may further the woman to conceiue. Chap. b. Fol. cxciii.
Of diuers bellifhing receipts. Chap. bi. Fol. cxcvii.
Of the cauſes and remedies for Wandruffe of the head. Pag. cxcviii.
To take away hayres from places where it is vnſeemely. Fol. cxcix.
To doe away freckens or other ſpots in the face. Pag. cc.
To deſtroy Warres and ſuch like excreſcences on the face, or els where. Fol. cci.
To cleare and clarifie the skinne in the handes, face or other part of the body. eodem.
To ſupple and mollifie the ruggednelle of the skinne. Pag. ccii.
Againſt ſodaine riſings of pimples through vnkinde heate in the face, or els where. Fol. cciii.
To keepe and preſerue the teeth cleane. eodem.
Of ſtinking breath. eodem.
Of the ranke ſauour of the arme-holes. Pag. cciiii.

Here endeth the Table.

A Prologue to the women Readers.



HERE in the beginning of this present Prologue, I wil follow the example of them which when they bid any ghestes to dinner or supper are wont first to declare what shalbe their cheere, what fare, and how many dishes they shall haue, praying them to take it in good worth & to looke for neither better ne worse then hath been mentioned of: And euen so heere wil I doe before that ye enter into the reading of this little Treatise, I shall succinctly & in few wordes recite the summe & chiefe contentes of the same, with the vtilitie and profite which may ensue to the diligent & attentiue ouerreader thereof to the end that ye of these things being first well aduertised, may haue the more or lesse courage to employ your labour in ouer looking and peruling of the same. For commonly it dooth occasionate any man to bee the more prompt, ready, and willing to take paine, when hee is assured or certified of the profite, purpose, and fruite thereof comming: and likewise it is a great pricke or allurement, entising and mouing a man to reade any booke, when he is some what first admonished of the matters comprehended and contained therein. The intent of the Author.

Wherefore now to come to our purpose, yee shall vnderstand that about three or foure yeeres before I tooke this booke in hand, a certaine studious and diligent The more part of this booke translated into English three or foure yeeres before I began it.

gent clarke, at the requeſt and deſire of diuers honeſt and ſad matrones, being of his acquantance, did tranſlate out of Latine into English a great parte of this booke, entituling it, accoꝛding to the Latine inſcription *De Partu Hominis*, that is to ſay, Of The Birth of Mankinde: which wee now doe name, The womans Booke, foꝛ ſo much as the moſt part, oꝛ wel-neare all therein entreated off, doth concerne and touch onely Women. In which his tranſlation hee varied oꝛ declined nothing at all from the ſteppes of his Latine authoꝛ, obſeruing moꝛe fidelity in tranſlating, then choyce oꝛ diſcretion (at that time) in admitting and allowing many thinges in the ſame booke, greatly needing admonition, and wary aduice oꝛ councell to the readers, which otherwiſe might ſometimes vſe that foꝛ a helpe, the which ſhould turne to a hinderance. Wherefoꝛe I reuoluing and earneſtly reuiſing from top to toe the ſayd booke, and heere withall conſidering the manifolde vtilitie and pꝛofite which thereby might enſue to all women (as touching that purpoſe) if it were moꝛe narrowly looked ouer, and with a ſtraighter iudgement moꝛe exactly euery thing therein pondered and tried, thought my labour and paines ſhould not bee euill employed, ne vnthankfully accepted and receiued of all honeſt, diſcreete, and ſage women, if I, after good and diligent peruſing thereof, did coꝛꝛect and amend ſuch faultes in it, as ſeemed woꝛthy of the ſame, and to aduiſe the readers what thinges were good oꝛ tollerable to bee vſed, which were dangerous, and which were vtterly to be eſchued. The which thinge I haue not onely ſo done, but ouer this, haue thereunto adioyned and annexed diuers other moꝛe experimented

and

The name of this booke.

Many things annexed and newly added to this booke.

and more familiar medicines. And further, haue in the first Booke set forth, and euidently declared, all the inwarde partes of women (such as were necessary to bee knowne to our purpose) and that not onely in wordes, but also in liuely and expresse figures, by the which euery parte before in the Booke described, may in manner bee as exactly and clearely perceiued, as though yee were present at the cutting open of Anathomy of a dead woman. The contents of the first booke.

And thinke not the vtilitie and profite of this first Booke, and knowledge thereof, to bee little or of small value, but take it as the foundation and grounde, by the perceiuerance whereof, your wittes and vnderstanding shall be illuminate and lightned, the better to vnderstande howe euery thing commeth to passe within your bodies, in the time of conception, of bearing, and of birth. And further, by the perfect knowledge of this Booke, yee shall clearely perceiue the reason of many diseases which happen peculiarly to women, and the causes thereof: by which perceiuerance, againe yee shall haue the readier vnderstanding how to withstand and remedie the sayde infirmities or diseases. For note yee well, that as there is no manne whatsoeuer hee bee, that shall become an absolute and perfect Physition, vnlesse hee haue an absolute and and perfect knowledge of all the inwardes and outwardes of mannes and womans bodie: euen so shall yee neuer groundely vnderstande the matters contayned in the seconde Booke, or any other communication, or writing, touching the same intent, except yee first haue true and iust cognoisante in the first Booke. Againe, when that a womanne commeth to a Physition for counsell, con- How profitable the first booke is. The vtilitie of the perfect knowledge of Anathomie.

cerning some thing that may be amisse in the part: the answere of the Phisition, and reasonable allegation of causes to the same infirmity, is many times obscure, darke, and strange, to be comprehended by the woman for lack of due knowledg of the situation, manner and fashion of the inwardes. And truly when a person is sicke or diseased in any part, it is halfe a comfort, yea halfe his health, to understand in what part the disease is, and how that part lieth in the body. This knowledge also ministreth yet a farther engin and policie, to inuent infinitly the better how the medicine should be applied, and after the most profitable sort ministred and set to the diseased plot. To be shorte all the wittynesse, and artificiall crafty inuention, and diuers maners of ministrations in the noble science of Phisicke, proceedeth and springeth of the profound knowledge of Anathomie. Therefore mine aduise and vtter counsell is, that all women in whose handes this little Booke shall chaunce to come, with all diligence do force them selues perfectly to the vnderstanding of the first booke, well assuring them that they shall not repent them of their small paines bestowed in that behalfe. And to the end that euery thing might be the plainer and more easie to attaine vnto, I haue at the latter end of the foresaid first booke set the figures which represent such matters as were intreated of in the same, and also haue thereto annexed a sufficient declaration and exposition by letters, of all partes and parcels contayned in the saide figures.

The counsaile of the authour to the readers.

The contents of the second booke.

In the second booke shalbe declared the diuers sortes and maners of the deliuerance or byrth of mankind, and all the dangers, perilles, and other cawles happening to the

the labouring woman in that season, both remedies and manifolde medicines concerning the same: where also we haue not omitted ne left out any medicines being first in the old booke, but haue in many places certified and amended the same, according to reason and the lawes of Phisicke: and besides this, haue added thereto diuers other salutary & effectuall medicines, such as either I my selfe, or other Phisitions, being yet aliue at this day, haue experimented and practised: Furthermore, in this second booke ye may finde diuers remedies whereby to prouoke the tearmes of flowres (when that needeth) or to restraine or stoppe the same, when they issue more largly then nature doth require, with many other matters, too long heere to be rehearsed. Many truly experimented medicines added to this booke.

In the third booke shall be intreated, of the election and choyse, by certaine signes and tokens, of a good Nurse, which may foster and bring vp the child being borne. Item medicines increasing, diminishing, attenuating, engrossing, and amending the milke in the Nurses breastes. Also remedies for many and sundrie diseases, which oft times chaunce vnto infantes after their birth. Thinges entreated in the third booke.

In the fourth and last booke wee will somewhat commune of conception, with the causes hindering or furthering the same, shewing certaine counsell and remedies, whereby (by the grace of GOD) the vnfruitfull may be made more fruitfull, and impedimentes of conception, by vertue of medicines, remoued and ouercome, the woman being made more apt to conceiue. And further, in this last booke shall bee uttered and set forth certaine embellishing receipts, concerning onely What is conteined in the fourth booke.

honest and healthsome decoration and cleanlinesse, alwayes most lowable and commendable in a woman: as, To scoure and clense the head, To cause the haire to keepe his naturall colour, To preserue the haire from falling away, To take away haire from certaine places, where being, it causeth some deformitie or vnseemelinesse in a person, to subtile and cleare the skin in the face, or other where, To remooue and doe away spots, frekins, and other such like displeasant markes and tokens, To supple and mollifie the skinne being rugged and rough: with other moe such like matters, too long heere to be rehearsed, the which truely are not of any prudent person to bee reiected, improued or disprayed, forasmuch as I teach nothing in that place, but that onely which may make to the honest, comely, and commendable construing and maintaining of the inset and naturall beautie in a woman vtterly abhorring and defying all sarding painting, and counterfeite cast colours, which of some dammable and misproude people bee dayly vsed, such as by all meanes possible seeke and search more the abhominable and diuelish painting and garnish setting forth of their mortall carkases (the better thereby to commend it vnto the eyes of foolish and fond men) then by honest, sober, debonaire, and gentle manners, so to demeane their life, that they may thereby rather obtaine the loue, amitie, and hearty perpetuall fauour, first of God, and then of all honest, discreet, and godly wisemen. Thus now to bee shorte, I haue in as compendious manner as the matter would suffer, set before your eyes the chiefe and principall contentes comprehended in this little volume. And now remaineth there nothing els but

Against painting of womens faces.

The benevolence of the reader required.

but only to require the benenolent fauour and good acceptation of this my labour and paines, spent in the compiling of these forsaide matters, praying, that as it hath ben to me painefull in the composing thereof, so it may be both pleasant and fruitefull to all women for whose sake and onely respect it was set forth) in the reading thereof. Howbeit, I am not ignorant, ne vnsure, that many there are, before whose sight this Booke shall finde final grace, and lesse fauour. So hard a thing it is to write or indite any matter whatsoeuer it be, that should be able to sustaine and abide the variable iudgement, and to obtaine or winne the constante loue and allowance of euery man, especially if it containe in it any nouelty or vnwonte strangnesse. Therefore the auncient Poets in times passed, when that they enterprised any new or strange workes, were wont in the frunt of the same, with great protestation, to inuocate and call vppon all the goddes and goddesses by name, requiring them fauourably to aspire, aide, and prosper their attempted purpose, to the end that by their obtained fauour, it might be the more acceptable and gratious to all such as should it beholde and read. Whose example right necessary and needfull it were that I heere should deuoutly ensue and follow, so that I could first beleeue that by such maner of inuocation, might be allured and wonne the beneuolencie and willing fauour of all such in whose handes this present Booke shall happen to fall. But truly I do suppose, that although I should call downe all the nine noble Muses out of the famous mount of Hellicon, or pray to be assistent the three louing graces or great Apollo, God, maister, and chiefe inuentor of

Hard to please many iudgements.

The manner of Poets in times past.

The difficulty to conceaue the good will of peruert people.

the nature of all herbes and other medicines or Esculapius chiefe patrone and president in the worthy science of Phisicke, or wittie Mercurie with his dulce and fugred eloquence, with swete Suada, goddesse of al perswasion, with all other the goddes and goddesses what euer they bee, in whom ingenious Poets doe faine to be a maiesty, might and power, to encline the heartes of men for to delight and take pleasure in any such thing which first shalbe by their Godhed allowed and fauoured: though (I say) all these should firmely conspire in one together, and bend them vtterly to the most of their high puissance, to sacre, hallow, yea and with their holy poeticall spirit to breath ouer this book yet should there be found people, of so ingrate, strange, peruerse and wayward wittes, that would (without all good reason) blame and improue the same, vnneath yet seene, and much lesse read. For who bee they that giue so precipitate and headdy iudgments in all maner of matters, as such (for the more parte) the which therein shall haue least cognoissance or knowledge, and take least payne in reading or searching the veritie of that thing, against the which they be most stout, doughtie, and bold pronouncers. And this do I not say onely of them that peraduenture shall heere and there in the processe of this booke finde any particular matters to reproue and carpe, sometimes worthely, and sometimes otherwise: but also, yea, and that much more, of them which generally without all exception, shall condemne and vtterly reproue all the whole matter: some allegaging that it is shame, and other some, that it is not méte ne fitting such matters to bee intreated off so plainely in our mother and vulgar language, to

The light iudgements of many men.

Of them that vtterly doe condemne this booke.

the

the dishonor (as they say) of womanhood and the derision of their owne secretes, by the detection and discouering whereof, men it reading or hearing, shalbe moued thereby the more to abhorre and loth the companie of women, and further in their communications to iest and bourde of womens priuities, not wont to be knowne of them: with diuers other such like cauilations and reasons. So that their opinion is, that it were more expedient and better to suppresse, and vtterly to condemne vnto darknesse for euer this booke, then to send it forth into the light. Lo, such is the light iudgment of them, the which in euery thing, whereof may ensue both good and euill, haue alwaies their eyes waking and firmely affixed and directed vpon the euill, picking and chosing out the worst of euery matter, omitting and leauing to speake of the best, as the thinge which were nothing to their purpose. If euery thing in this world should be waied and passed vpon after this sort, then should we be faine to condemne and banish those things farre from vs, which are at this time accompted and taken for the most necessary, worthie, and of greatest price or estimation. To be short, there is nothing vnder heauen so good, but that it may bee peruerted and turned to an euill vse, by them that bee euil and naught themselues, and do abuse it: ne is there any thing so absolute and perfect, but by the occasion of the abuse thereof, at one time or other may and doth ensue great danger and damage to mankinde. Fire and water be two right necessary elements to the vse of man, without the which we coulde not liue: yet by the meanes of them many a miserable deed hath beene done and perpetrated. By fire hath ben consumed and deuou-

Answer to certaine cauilations.

Nothing so good but it may be abused.

Fire and water abused.

deuoured whole Citties and Countreyes. By water swallowed and drowned infinite men, shippes, yea and whole regions. Againe, meate and drinke, to the moderate vsers thereof, doth minister and maintaine life: and contrary, to the vnmeasurable and vnsaciate gaurmaundes and gluttons, it hath full many thousande times brought surfeit, sickenesse, and at the last death. By weapons Realmes and Citties be defended from the iniury and violency of their fierce enemies, the true waylaying man from the assault of the theefe: Yea and many times cleane contrary, by Weapons, Realmes and Citties be subuerted & vtterly destroyed, the true mans throat by the theefe cut. The most holy and sacred Bible teacheth nothing but holinesse and vertuous liuing, charitie to God and to our neighbour, reformation of our wicked liuing, and briefly, the high way to God. The blessed Sacrament of the bodie and blode of Christ Iesus, was instituted & ordeined by our Sauiour himselfe, for a principall, earnest, liuely, and most present consolation and comfort of mans conscience: yet both holy Scripture, and also the forsaid holy Sacrament, haue ben, be, and will be the confusion, and condemnation of a great number of the abusers & indigne or vnworthy receiuers of them both. Should men, for the auoyding of all those aforesaide inconueniences, & for the reasons aboue said, condemne and banish fire & water, forsake their meate and drinke, suppresse and forbid all maner of weapons, abolish and set aside the holy Scripture, deny or vnregarde the blessed Sacrament? No it were but madnesse once to thinke it. Therefore I say, the iudgement of that eye can neuer be equall and indifferent, which hath more respect and

Meate and drinke abused.

Weapons abused.

The Bible abused.

The blessed Sacrament may be abused.

Whose iudgements can neuer be indifferent.

regarde

regard alwaies to the displeasures and hurtes possible to happen (onely through the misuse of a thing) then to the emoluments and profites dayly and commonly like to ensue to the well disers of the same: that, that of it selfe is good, is neuer to bee disalowed for the sake of them that do abuse it. For as the Apostle also doth testifie, To them that be good themselues, euery thing turneth to good, what euer it be, is to them a sufficient matter and occation therin to seeke the glory of God, and the onely profit of their euen Christen: And contrary, such as be of ill disposition, in euery thing (be it neuer so good and salutary) picketh out matter of maintenance to their lewdnesse, turning matters of sadnes and discretion, to foolish and pruish prating contention.

To the good euery thing turneth to good.

The condition of such as be ill.

Wherefore considering that there is nothing in this world so necessary, ne so good, holy, or vertuous, but that it may by wickednesse bee abused, it shall bee no great wonder, though this litle booke also, made, written, and set forth for a good purpose, yet by light and lewde persons bee ded contrary to godlinesse, honestie or the entent of the writer thereof. The abusion of this booke (in my simple iudgment) consisteth onely in these two poynts. The one is, least that some ill disposed person should wickedly abuse such medicines as be here declared for a good purpose, to some deuilish and lewd vse: What I meane by the lewde vse of them, they that haue vnderstanding, right soone will perceiue. The second point is, least that this booke happening into any light marchants handes, should minister matter vnto such to deuise of these thinges at vnset and vnseemely times, to the derision or shaming of such women as should be in presence, &c. To these reasons can I make

Wherein this booke may be abused.

The second point.

no

no better answere, then hath beene alleadged before. Notwithstanding, yet I say, that I trust, yea, and doe not doubt, but that this booke shall be so discreetly diuided abroad, that none of them shall fall in any such persons handling.

No light persons shall haue any of these bookes

Againe, if any doe chaunce to them, I am sure they will as soone reade this Prologue, as the rest of this Booke, the which thing when they shall doe, here shall they heare of me, that they bee in their doings neyther honest, good, ne godly, but speaking vnreuerently, contemptuously, and vntimely of such things, they do great iniurie, dishonour, and contumely to nature: For he that declareth any thing in mans or woman, priuie or apart, talking and rehearsing it in reproach, derision, or confusion of his euen Christen, cannot be excused of mortall and deadly sinne, for so much as contumeliously hee shameth and confoundeth his euen Christen, wherewith hee bringeth him out of his patience, mooning him to ire and vengeance, in rehearsing of such thinges, and after such sorte, as he knoweth should agreeue and vexe his minde. Wherefore for such deedes, he shall not bee accounted of the number of honest and sage persons, but of the light and lewde. Yet another sorte is there, which would that neither honest ne vnhonest men should see this booke, for because (as they say) be a man neuer so honest, yet by reading here of things to them before vnknowne, they shall conceiue a certaine loathsomnesse and abhorring towards a woman. To these I answere, that I know nothing in woman so priuie ne so secret, that they should needs to care who know of it, neither is there any part in woman more to bee abhorred, then in man. And if the knowledge of such

Offoolish and lewd talkers.

Some would that neither honest nor vnhonest should haue this booke.

such things which commonly be called the womans priuities, should diminish the hearty loue and estimation of a woman in the minde of man, then by this reason, Phisitian and Chirugians wiues should greatly be abhorred and misbeloued of their husbands: and I my selfe likewise which writeth this booke, should marueilously aboue many other abhorre or loath women. But to be short, there is no such thing, neither any cause therto why. Wherefore all such slender reasons set apart, let no woman be greeued who shall see or beholde this booke: for if the party bee lewde, vnhappye, and knauish that shall reade it, here I am sure bee shall learne neither lewdnesse, vnhappinesse, ne knauery. Howbeit, generally to all men in whose handes this booke shall chance to come, I counsell and exhort, that they take not vppon them to talke of any things herein contained, but onely where it may edifie, and be assuredly well accepted. For women lightly will not gladly heare of such matters by any man, vnlesse it be a Phisition, of whom they require counsaile, or of their discreet husbands. It shall bee no displeasure to any honest and louing woman, that her husband should reade such things: for many men there be of so gentle and louing nature towards their wiues, that they will bee more diligent and carefull to reade or seeke out any thing that should doe their wiues good, being in that case, then the women themselues. Briefly, I require all readers thereof to interpret & construe euery thing herein contained according to the best, and to vse euery thing herein entreated of, to the purpose wherefore it was written. For truely as for my parte, considering the manifolde, dayly, and imminent daungers

No matter who readeth this booke.

The exhortation to all readers.

The consideration why this booke was set forth.

and

and perilles, the which all manner of women, of what estate or degree soeuer they bee, in their labours doe sustaine and abide, yea many times with perill of their life (of the which there bee too manie examples, needlesse heere to bee rehearsed) I thought it shoulde bee a verie charitable and laudable deede, and right thankfully to bee accepted of all honourable and other honest matrons, if by my paines this little Treatise were made to speake English, as it hath beene long sith taught to speake Dutch, French, Spanishe, and diuers other Languages. In the which Countreyes there bee fewe women that cannot reade, but they will haue one of these Bookes alwayes in readinesse, where also this and other such Bookes bee as commonly solde at euery Stationers shoppe, as any other Booke. The same commoditie then and profite which they in their regions doe obtaine by enioying of this little Booke in their maternall language, may also ensue vnto all women in this noble Realme of England, it beeing likewise sette foorth in our Englishe speech, so that to them which diligently will aduert and giue heede to the instructions of this little Booke, it may supplie the roome and place of a good Midwife, and aduise them many tymes of sundry causes, chaunces, and remedies, wherein peraduenture right wise womenne and good Midwiues shall bee full ignorant. And truely (as I haue beene credibly enfourmed by diuerse persons worthy to bee beeleeued) there bee sith the first setting foorth of this Booke, right many honourable Ladyes, and other worshippefull Gentlewomenne, which haue not disdayned, the oftner by occasion of this Booke, to frequent and haunt

This booke set forth in many other languages.

How Ladies and Gentlewomen haue vsed this booke.

women

women in their labours, carying with them this booke in their hands, and causing such part of it as doth chiefly concerne the same purpose, to bee read before the Midwife, and the rest of the women then being present, whereby oft times, they all haue been put in remembrance of that, wherewith the labouring woman hath beene greatly comforted, and alleuiated of her throwes, and trauaile: Whose laudable example and doinges, would God that many proude Midwiues would ensue and follow: among the which, as there bee many right expert, diligent, wise, circumspect, and tender, about such businesse as appertaineth to their office: So be there againe many no full vndiscrete, vnreasonable, churlish, and farre to seeke in such things the which should chiefly helpe and succour the woman in their most painefull labour and throngs, through whose rudenesse and rashnesse onely, I doubt not but that a great number of women in their labour speede worse then needed otherwise. But here now let not the good Midwiues bee offended with that, that is spoken of the bad. For verily there is no science, but that it hath his Apes, Owles, Beares, and Asses, which as aboue all other haue most need of information and teaching, so most commonly againe more then any other, will they kicke and wince against such as would them reforme or reduce to any better way then they haue been accustomed to in times past. And this doe I say, because that at the first comming abroad of this present booke, many of this sort of Midwiues, moued either of enuie, or els of mallice, or both, diligented and endeuoured them very earnestly, by all wayes possible, to find the meanes to suppresse and abrogate the same, making all of their

Of Midwiues.

In euery science there be of all sorts.

Some Midwiues would haue had this booke forbidden.

acquain

The false surmises of the maleuolent.

acquaintance (whom they thought to haue any knowledge thereof) to beleeue that it was nothing worth, and that it should bee a slaunder to women, for somuch as therein was declaried and set forth the secrets and priuities of women, and that euery boye and knaue had of these bookes, reading them as openly as the tales of Robin hood, &c. The which sayings, as they were false, vntrue, and malicious allegations onely of euill harted persons, to whom it was great griefe, that any by reading thereof should see or vnderstand more then they had knowledge of before: So is it very soth and true, that right diuers of the better and more sober sorte were thereof full faine and glad, and very desirous to haue of them, and gaue faithfull counsaile also vnto women of their familier knowledge, to beare the booke read by some other, or els (such as could) to reade it themselues. Whose honest and vertuous industry in that behalfe, as it doth merite and deserue the laude and praise of all them that bee laudable themselues: euen so is the filthy and vile ingratitude and dispituous enuie of the maleuolent, to be detested and vtterly abhorred of all people: Whose malignant wittes, if they might preuaile of their purpose, would slay the good courages of all honest enterprises, in those matters, and all other. And thus I conclude & make an end of this rude Prologue, requiring the gentle readers thereof, that if they finde any thing therein interpretable to diuers senses, to accept onely that which may make to the best, according to my meaning.

The good Midwiues were glad of this booke.

Enuie and vnthankefulnesse to be abhorred.

In

The first Chapter, in which is briefly declared the contentes of the first Booke.

Although that many thinges entreated of in this first Booke, shall seeme vnto some not very necessary to the vnderstanding of the second Booke, yet then contrary doe I ensure and certifie (as I haue sufficiently sayde in the Prologue) that the ignorant in the first, shall bee full blinde in the second, to the which the first is as a key opening and clearing the matters to bee intreated of in the second. The vtilitie of the first booke.

In this first Booke then shall be declared the forme, manner, and situation of the inwarde partes of a Woman, such as are in them by Nature dedicate and assigned to the propagation conception, and bearing of man kinde. In whom truely is the receptacle, and as yee would say, the campe or field of mankinde to be engendred therein. And although that man bee as principall mouer, and cause of the generation: yet (no displeasure vnto men) the woman doth conferre and contribute much more, what to the increasement of the child in her wombe, and what to the nourishment thereof after the byrth, then doth the man. And doubtlesse, if a manne woulde demaund to whome the childe oweth most his generation: Yee may worthily make answere, that to the mother, whether ye regarde the paines in bearing, or els the conference of most matter in begetting. The contents of this booke. The woman conferreth more the generation than man.

Furthermore in this Booke yee shall read certaine

Many things falsly written in times past.

things, which in times passed haue been corruptly, negligently, yea and very falsely written of, and of the which both men, yea and women themselues haue conceiued very erronius and misopinions, as yee shall further perceiue in the processe.

Now therefore that wee come to the declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shewe the description of certaine things, without whose knowledge this Treatise would be many times the more obscure and darke.

In how many coates the body is lapped or inuolued. Chap. II.

The principall coats of the body.

THe body of man or woman is inuolued or compassed vniuersally with three principall coates,

Of the which the first and vttermost is called the skinne, in Latine Cutis, with whom generally euery part of the bodie is clad and inclosed, the which yet in some part is more soft, delicate and thin, then in some other, and in some one person more slowe and stiffe, then in some other againe, for causes needeth heere to bee rehearsed.

The superficiall skin.

And yee shall note, that vpon the outward face and superficie of this skin, there is yet another thinner skin in Latine commonly named Cuticula, and of some Efflorescentia cutis. This thin skinne is it the which yee see rise like a bladder when any parte of the body is blistered with fire or hotte water, for that betweene this thin

thinne skinne, and the very skinne, is contained the water which resorteth to the place by the violence of the fire or heate, the which thinne skinne also wee vse to pricke to let the water issue forth: also the same that shalleth or pilleth of the hands, or other partes of the body, being scabbed and beginning to dry. Item, the skin that the Adders doe cast in the summer time, is the foresaide thin superficial skin, and not the very substantiall skin of the body indeed. For the very skinne neuer pilleth ne falleth of but by great violence, as by flaying like as beasts be slaine at the butchers, and as they flay conies. And againe the thin and superficiall skin, scale it or fall it off neuer so often, yet in the place of it is reingendred newe, as good alwayes as the former. But if the second and very skinne bee perished, by cutting or apostumation, or by other casualty, it will neuer be restored to his old perfection againe, but shall shew alwaies in the place wher it is (as it were) a seame scarre or marke, smooth, & harder then the other skin, and without naturall powers.

The very skin shalleth not of.

The verie skin perished is neuer restored.

The second couering or clothing of the body, is named the fleshie skinne, in Latine Membrana carnosa, so called for because that it containeth and is compassed of fleshines, more then any other fell or skin in al the body and is as it were the lyning to the foresayde Cutis that is the very skinne immediately aboue him, the very skinne and it being both bated together, by a great number of small fibres or cordes enterlacing these two skins, so that with great payne vneth may they bee seperated the one from the other. And farther, betweene these two skinnes runne a great number of Vaynes, Arteries, and Sinnues, in euery parte of the bodie,

The second coat.

The fleshy skinne.

ſo that the greate vaines which appeare ſo manifeſtly to your ſight in the armes, temples, handes, legges, feete, and other places, runne betweene the proper ſkinne and the fleſhie ſkinne, this being to them as a bed, and that as a couerlet.

The third coate is the fatte.

The thirde coate of the bodie, is the fatte, in Latine Adeps, the which doth ſo generally in euery part of the body inuolue and wrap the ſame, as the other two coates: but yet the man or woman being in any reaſonable liking, it is found in euery part (except fewe) as the forehead, the temples, the backes of the hande and feete, with certaine other places needles here to be recited, and doth intercourſe and run betweene the two forelaide ſkinnes, receiuing and imbracing in it ſelfe the ſmall baſting fibres, the vaines, arteries, and ſinnues, which (as I ſaide before) be derined from the one ſkinne to the other: And the greater portion of fatte that there is betweene the two ſkinnes, the leſſe be the vaines interuurring betweene them conſpicuous or ſenſible to the eye (th'abundance of fatte drowning and couering the greatnes of them) the which alſo in the ſelfe ſame place of a leaner or ſparer perſon ſhall be ſeene very great, and as it were ſwollen veines, in comparriſon of the latter. Item vnderſtande yee that in ſome part of the bodie, naturally fatnes doth abounde much more then in other ſome, as in the belly lightly the fatte is two fingers thicke and more: and in women that be meanely fatte, in the thies and buttockes this fatte is three, yea foure fingers thicknes, which (as I ſaide aboue) alwayes hath this place betweene the foreſaide two ſkins.

Store of fatte letteth the ſhew of the vaines.

Fat in ſome part more then ſome.

What is contained next vnder the fleſhie skinne.

Now immediatly vnder the fleſhie ſkinne be con-

tayned

teyned the Muskles of the body, so that the inner face or superficie of the fleshie skinne, wherewith it toucheth the Muskles, is alwayes bedeawed with a certaine slimie moysture, by which meanes the foresaid muskles mouing and stirring vnder the fleshie skinne, be the freer, and haue the lesse impediment or let in their motion, and very easie it is to seperate this skinne from the Muskles.

Here is declared what the Muskles bee Chap. III.

THe Muskles of mans bodie, bee called the mouing cordes and fleshie stringes, whereby any member of the bodie is moued too or fro, vpwarde or downewarde, or turned round. As for example: If ye close, or otherwise doe moove eyther of your hands, and in closing or mooving it, with the other hand doe feele the wrist of that hande, ye shall sensibly perceiue (as it were) certaine cords mouing vnder the skin, the which bee called Muskles, in Latine Musculi. To discusse curiously the nature or occasion of the name of Muskles, is not for this place. Heere it is sufficient to vnderstande what is meant by the name. Yet note ye well, that whersoeuer there is great store of Muskles, and chiefely in the middle part of them, there is also great plentie of flesh, enterlarding and entermingling it selfe with the muskles, and as it were combynding, colligating, or knitting together the Muskles; not so yet, but that neuertheless they haue their free motion.

What is meant by the name of muskles.

The Muskles entermingled with flesh.

All other places of the bodie left aparte and vnmentioned off, heere will I onely declare a little of the muskles of the belly, forasmuch as their operation is sometimes conferent and appertaining to the matters that we entend off.

The muskles of the belly.

Ouer the amplitude of the belly, next vnder the fleshie kell or skin, be foure muskles, each situate and set vnder other, of the which, the vppermost immediatly touching the fleshie skinne, be called Byaiwise descending muskles, in Latine Musculi obliqui descendentes. Of these muskles there be two, in each side of the belly one, so that these two Byaiwise descending Muskles meete together in the middle region of the belly, and be extended or spread ouer all the amplitude of the belly, shaping thereto as it were another coate.

The second Muskles be named the Biaiwise ascending muskles, in Latine, Musculi obliqui ascendentes, whose being is immediatly next vnder the inward face of the first muskles. Of these also, as of the first, in each side or coast of the belly is there one.

The right Muskles.

The third sort of the belly muskles, as they be situate in order, the one vnder the other, be called the right Muskles, in Latine, Musculi recti, which be double as the other two before.

The ouershwart Muskles.

The fourth be nominated the ouerthwart muskles in Latine, Musculi transuersi, because they transuerse or ouerthwart the belly. In each side likewise of whom, there is one of these Muskles, which in the middle lyne of the belly encounter each other, as I haue sayde of the aboue named three Muskles, so that the Byaiwise ascending, and the Byaiwise descending, with the ouerthwart Muskles, doe each

of

of them couer and compasse all the whole breadth of the belly, but so doe not the right Muskles, for the breadth of them is but small in comparison of the other. All these foure Muskles bee to the entrayles and bowels within the belly, as foure seuerall coates, by the vertue and helpe of whom, together with the ayd of the midrife, all expulsion both vpwarde and downewarde, in the guttes, in the Stomacke, in the matrix of the woman in the time of labour, and also in the bladder in the time of making water, is wrought, and yet besides this vtilitie, they clothe (as I haue sayde) defend, fortifie, and strength the inward parties of the belly.

The vse of the foure belly muskles.

Of the Kell, called *Peritoneum*. Chap. IIII.

Vnder the last Muskle of the belly, called the ouerthwarte Muskle, immediatly succeedeth a certaine thinne rume, kell, or skinne, named in Latine Peritoneum, which compasseth round the amplitude and largeour of the belly, taking his originall at the bynders of the Loyne bones, and from thence dilating and spreading it selfe abroad, vnderlineth the ouerthwarte Muskles, the midrife, and part of the shorte ribbes. To bee shorte, this rime vnderlyneth all the whole cauity, holownesse, or amplitude of the belly, from the midrife to the flankes or share, immediatly containinge and inuoluinge in it selfe all the whole contentes of the bellye, euen as the Skinne nexte

The Peritoneum and his office.

vnder the shell of an egge enuironeth and compasseth immediatly all the contayned meate of an egge. And as for peritoneum, doth not onely inuolue all the entrayles of the belly in his compas, but also perlodeth vnto eache entrayle a coate and webbe of the cloath of his owne body, by the which his liuerie, they bee the more aptly and straightly affixed or fastened vnto himselfe, and farther, in themselues the stronger within the cauitie of the belly and vnder this peritoneum, be contayned these bowels following.

The vse and profite of the Peritoneum.

Bowels contayned vnder the Peritoneum.

First the Stomacke, which is the first receptacle and receiuer of the foode or meate chawed and mashed before in the mouth, from thence descending ouer the windepipe downe a long the Stomacke gutte, and so consequently into the Stomacke, then the Kell, in Latine Omentum, the Liuer, the Splene, or Welt, the bladder, & the matrix, then yet the guts, vnder the guts, the kidnies, the maister vaine and the maister Artery. But here we shall begin first to entreate of the matrix as the part which maketh chiefely to our purpose.

The declaration of the names and nature of the Matrix. Chap. V.



Diuers names of the matrix.

Here ye shall vnderstand, that these three wordes, the Matrix the Mother, and the Wombe, do signifie but one thinge, that is to say. The place wherein the sede of man is conceiued, setified, conserued, norished, & augmented vnto the time of deliuerance, in Latine named Vterus et Matrix. The necke

necke of this wombe, otherwise called the womans priuitie, we will call the wombe passage, or the priuie passage, in Latine, Cruix vteri, et pudendum muliebre. The extreame end, or the first entrance of this priuie or wombe passage, yᵉ shall name the passage porte, for because that it is the porte, gate, or entrance of that passage, or way into the Wombe or matrix, in Latine. Vulua.i.vulua.

The wombe passage then, or the neck of the Wombe, taketh his beginning at the passage porte, and from thence flieth and mounteth right vpward vnder the sharebone, like a great conduit, varying in length and breedth according to the age of the woman. The neck of the matrix.

To make especiall mention of the length of this wombe passage were but follie, for the diuersities therof: Notwithstanding, in women it is esteemed of the length of. x. xi. xii. or xiii. fingers breedth, somemore some lesse. And this wᵉ may say that nature hath so prouided, that it is of sufficient length to receiue the priuie parte of man in the generation, directing the same towards the Wombe Porte, thorowe the which the sᵉd is naturally sent from the man into the wombe or Mother, thereto helping an attractiue power, which is inset and giuen to the wombe, to attract and draw towards it selfe the sᵉde parted from the man (so that there bᵉ no other let.)

Of the Wombe and his parts. Chap. VI.

AT the head or vpper ende of this wombe passage, is situate the wombe it selfe, which in Women (being not with Childe) is very little, contract

tract and drawne together, so that the amplitude or largenesse thereof, passeth not the amplitude and largenesse of the priuie passage, the which thing to some may seeme vncredible, yet by Anathomie yée may see it to bée true. And for all this contraction, or drawing so nére together of the matrix, the outside of it is very smooth, moyst, glistering, and reddyshe, as it were a little redde, tempered with a great deale of white: the inside also of the matrix is smooth: yea, and though that the matrix, as wée haue saide, bée full of riuels and wrincles, by the reason that it is so contract from a great amplitude or largenesse (as may bée séene in the wombe or matrix of women with child) to this little compasse, yet may a body scarce perceiue in this inner side any wrinkle (albeit that there bee infinite) they bée so finely and nére drawne together.

The wombe or Matrix in woman not with child contracted.

This contraction of the Matrix, no doubt, was made by nature, for these causes, partely that at such time that the woman is not with childe, it should occupie the lesse roome in the belly but chiefly, that in time of conception of the séede, the little bolke or quantity of the said séede, at his first conceiuing into the womans Mother, may bée touched rounde aboute euery where of the Mother and as yée would say, amplexed or embraced, and contained (as the nutshell containeth immediatly the nut) of the inner walles or face of the Matrix: and as the séede is diuided, shaped, and doth encrease, so doth the amplitude of the matrix enlarge and ware bigger: so that at the last when the Infant commeth to his full groweth, or when the Woman is great with Childe, then this coate or kell of the matrix is as thinne

The cause of the contraction of the matrix.

thinne as a bladder, where that in time of his contraction, or when the Woman is not with childe, the coate or wall of the matrix is as good as halfe an inch thicke.

How the matrix varieth the thicknesse and thinnesse of his coate.

Now yée shall vnderstand, that the sound or bottome of the matrix is not perfectly rounde bowlwise, but rather like the forme of a mans heart, as it is paynted, sauing that the partition or clift in the matrix betweene both corners, the right and the lefte, is not so profoundly dented inwardes as the clifte in the heart: For in the inwarde hault, cauitie, or holownesse of the matrix, there is a certaine seame, which beginning in the middle of the forepart of the matrix at the wombe port, dooth passe foorth by that forside, and so by the bottome to the hinder side of the Matrix, and from thence along downe to the wombe porte on the backeside as yée may more euidently see in the figure hereof. This seame then is as it were a little separition, marke, or limit, diuiding the wombe in two equall partes or sides, the right and the left: Notwithstanding, in the matrix there is but one hault, cauitie, holownesse, or amplitude, the forsayde seame being but as it were a note, signe, or scale sensible marke, running alonge the sides and bottome of the Wombe. But this seame or lyne, where it passeth the Wombe, is more crasse, thicke and fleshie, propending, helding, hanging, or looking downewarde into the haulte or amplitude of the Wombe, the which lyne in the sides is nothing so manifeste ne sensible to bee perceiued. Thus yee may see that the middle parte of the bottome of the Matrix, is not so bygh as the two Corners or Angles on both

The sound of the matrix.

A certaine seame deuiding the matrix as it were in two partes.

In the matrix but one holownesse

both sides be. Other distinctions or seperations in the matrix is there none, albeit that in times passed, diuers Clarkes haue written, and many other haue beleeued, that there should be seuen selles, or seuen distinct places in the matrix, in three of the which on the right side should only men children be conceiued, and in the other three on the left side women children: and if it chaunced that the seede were conceiued in the seuenth sell, which was the middlemost, then that should become a monster, halfe a man, and halfe a woman: The which all is but lies, dreames and fond fantasies. For the womans matrix, as I haue sayd, is euen as a strong bladder, hauing in it but one vniuersall holownes, and the child when it lieth in it, lyeth euer on the one side more then on the other, the head being towards one of the corners or angles, & not vpright toward the middle bridge

Cerdine erronious opinions of vii. selles in the wombe.

The matrix hath but one holownes.

Of the Mother Port. Chap. VII.



Of the mother port, the situation thereof.

The entraunce of the matrix or wombe, is named the wombe port or mother port, the which in substance & fashion much doth resemble the forme of an Hawks bel, or other little mozris bels, sauing that it is much bigger, hauing a clift ouerthart the body thereof, as you may more plainely perceiue by the figure hereof. And this port of the matrix is of substance more thick and crasse then the rest of the same, and as it were a kernel, round, & clift in the middest. This wombe port also is fastened and affixed to the vpper ende of the wombe passage, as all the rest of the wombe is.

How

Howbeit, the middle parte of the wombe pozt, oz the fnawt thereof, where it bosteth downewarde, doth touch no side noz parte of the wombe passage, but onely boldeth pendant wise, oz looketh downe warde: and whereas at such time that the man companieth with the woman, the pzime passage is dilated and opened to the quantitie of mans pzime part yet notwithstanding, the mouth of the clift of the wombe pozte is not moued thereby ne dilated: except it bee at such time that the Matrix, being apt and disposed thereto, and other conditions requisite, this wombe pozte doth naturally open it selfe, attracting, dzawing, and sucking into the Wombe the sæde by a vehement and naturall desire. Notwithstanding, when the seed is conceiued in at this Wombe pozte, it doth not alwayes remaine there, but many times issueth out againe, foz some indisposition found either in the place, oz in the sæde it selfe. Albeit if the sæd bee retained still in the matrix, then doth the wombe pozt close it selfe so fast and so firmely, that the point of a needle cannot enter in thereat without violence, & so doth remaine vntill the time of deliverance: at what time againe it dilateth and openeth it selfe in such amplitude and largenesse, that it is wonderfull to speake of.

The wombe well disposed naturally attracteth the seede.

The closenes of the matrix after the seed conceiued.

Of the vessels of the seede, called the Stones, with other thereto appertayning. Chap. VIII.

IF eche side of the Matrix hath a stone, which both be called the womens stones, wherein is ingendzed the seed and spearme that commeth from the woman, not so stronge,

stronge, firme, and mighty in operation as the seed of man, but rather brickie, slimy, cold, and moyste, and of no great firmitie therein, as conuenient and proper for the purpose for the which it was ordained, as the seede of man for his purpose. These stones be nothing so big as the stones of man, but lesse, flatter, much fashioned after the shape of a great and broad almond. The substance and body of these stones, is not made massie, or compact and solide, as mens stones be, but as it were many little kernells sett together, betweene the which is much hollownesse, and therein contained a certaine thinne watery substance. The substance of the stones is enuolued and wrapped with a coate or thinne Skinne, very strongly annexed to the foresaide substance, which also doth receiue into himselfe the seede bringers. We may name the same coate in Latine Supergeminalis.

Of the seede bringers. Chap. IX.

Of the seed bringers.

THe seede bringers, called in Latine Vasa sem en adferencia, be two vaines and two arteries, which come to these two stones, to each one vaine and one arterie, and take their beginninge on this wise.

The originall of the great vaine

Under the guttes (as ye may see in the figures hereof) be situate the great master vaine, in Latine Cana Vena, and the great Arterie, Arteria magna. The master vaine hath his originall of the Lyuer, from whence it descendeth downeward along the Loynes, vntill it attaine

vnto

vnto the beginning of Os sacrum, where the arterie (as the worthier) beeginneth to mount vppon the matter vaine, and in this place they both deuide themselues in two partes for the wife, the right parte of the forke proceeding into the right thigh and legge, the left, into the left legge, the vaine euermore allociate with the arterie, the which hath his beginning of the heart, from whence hee is descended through the midriffe to this place, distributing to all places whereby he passeth, Arteries.

The office of the great vaine is, to conduct and carry from the Liuer (which is the bloud shoppe, where the bloud is engendred) to all partes of the bodie bloud, therewith to nourish them. For to the great vaine where they passe, there commeth innumerable small vaines on euery side, euen as to the great riuers many small riuerines on euery side doe resort. The office of the vaines.

The office of the Arteries is, to spread abroade in the bodie the vitall and liuely spirite, engendred in the bosome of the heart, and to refreshe and temper the immoderate heate which otherwise mought bee ingendred in the body, the which also keepe vs or wake vs, doe continually moeue and beate, therefore the motion of them is called the pulse: and looke after what maniier the heart (which is the chiefe of these Arteries) doth moeue or store it selfe, and euen so do they. The office of the Arteries.

The heart then, and the arteries therow him, haue two contrary motions, the one is, inclosing it selfe, and the other, in dilating and opening of it selfe, which for of mouings, we call the beatings of the pulses: when the Arteries do open themselues, then they attract, The heart and arteries haue two contrary motions.

drawe,

drawe, or sucke in fresh ayre, to temper the heate of the bodie withall, and also spirituall and thin pure blood. But when they cleane themselues, then do they expell the fumes and hotte breathes, or vnnaturall vapors, such as of necessitie alwayes be ingendred in all parts of the bodie by the which blood doth passe, for causes to long hereto be alleadged: neither is there any notable haine inuolucate of an Arterie.

Nowe on the right side and forepart of the great haine, proceedeth a branche, deriued from that place along the loynes downe wardes to the head of the right flanke: from the right side likewise and forepart of the great arterie, descendeth a branche thwarting ouer the great haine downe towards the right loynes, where it meeting with the forenamed haine branch, before they couplant themselues in the head of the flanke, becomme both as one body, here straight enlarging themselues little and little, triple wise, not fully round, but flattish before and behinde, with the broder end planting and instring themselues in the head of the right flanke.

The meeting of the vaine and arterie.

And at the vpper and smaller end where this haine branche and arterie branche doe first meete, they begin to entermingle, embrade, and enterlade each other in such infinit wise, writhing and deuiding themselues in thousands of little branches, as it were bayes of the head, the one imbracing, compassing, and ouerthwarting the other so confusedly, that no witte can expresse the right manner and order of their commixion. Call this part then in English, the braded body, in haine *Varicosa formicis plexum*: whose nether and broder ende as I haue saide before, affixed and implanted in the vpper head of the right flanke, sendeth foorth branches and

The braded body.

armes

armes into the bodye of the same stone, and there dispersed, spread and communicated also into the substance of the stone, called before Asperyma in the sayde brayded bodye, be there seuered many small branches, much like vnto the little small veines, as ye see euidently in a mappe.

And looke what description and proffe we haue made of the right side seede bringers to the right stone, euen the same vnderstand of the left side seede bringers to the left stone, saueing that the vaine branche commeth to the left stone, not commonly ioyned vnto the originall of the nether side of the left kidney beame, as not immediatly of the great vaine, as the other.

And ye shall vnderstand agayne, that from the foresayd vayne and arteria of carbone, at the place where the first diuision or meeting is, presently is seuered a fayne branch of the vaine, allocate with the arteria, which both passe forth together to the bottome of the mother or matrix of that side where they stand, there dilating and spreading themselues abroad in manifolde smaller branches, to the nourishment of the body of the matrix.

Vaine and arteria ioyned to the bottome of the matrix.

Of the office and vse of these Seede bringers.

Chap. X.

THrough these seede bringers, blood out of the vaynes, and liuely spirits out of the Arteries be vertued, yea, rather (to speake more properly) attracted or drawne into the stones, there by vertue & naturall inclination of the place altered

The seede procreate of the vaine bloud, and the arteriall bloud.

and blood and being first mingled together, the blood and the spirits, by manifold impressions and embracements of these two bodies, the vayne and the artery being conjoyned & united in one body bodie, first beginning at the heaued bodie, and then after in the whole body of the stone: So that through the manifolde and infinite circulations of the vitrifiable matter, by the conduites of heate infinitely intricate and wrapped with a thousand revolutions & turnagaines (all in the little compasse of the bodie of the stones) the blood and spirits commixed together, getteth another nature and propertie both in colour and in effect.

Note the ingin and cunning of Vulcane.

And heere ye shall understand, that most commonly in stones in deep vaines nature is disposed to make a certaine matter of many mettalles, that can bee not so, unlesse it haue some shoppe or workehouse wherein by contrarie disposition of the matter transmutable, she may bring both to passe. Euen as metallies and other miners of the earth haue them tried and boyled, & in boyling and long coagulation mingling, circulation, and working together, they bee brought from one forme to another, and made mettals of that which before was none.

Foure mines in mans body.

Of these sorte of mines, there be foure principall in the body of man.

The first is the myne of blonde, which is the liuer, in whom the iuyce of meate, before of colour white is transmuted into redde, made apte and fitte to nourishe all partes of the bodie: attract and drawne out of the stomache and gutte, through very small and infinite little passages into the liuer.

The heart is the second mine.

The second mine is the heart, which of the blonde

attract

attract and drawn from the great mother hart of the world, procuring out of the foresaide liuer into his partes, newly ingender vehement and lively spirites, commixed with depured and gentle elaborate blood within the fielde of the heart, from thence sent forth through the Arteries into all the parts of the body, being in colour pearle white, thinne, and of blonde.

The braine the third mine.

The third mine is the braine, of whom all the sinewes take their originall. In whom the pettie spirit, the spirites of moouing and the spirites of all sensibility be ingendred, and thorow the sinewes sent to all parts of the body. For all such partes as mollie and softe, haue that by reason of the fine thinne and cleare vapour from the heade.

The fourth mine is the stones.

The fourth mine is the stones, in whom by commixtion of all the other three foresaide mettalls of the body, that is to say, haire, bloode, and all sensible, and liuely spirites ingendred in the heade is engendred and powred seede, which bestowed in his due place, bereaueth all the superfluation to the creature from whence it came, that is to say of mankinde, man.

How the seede is receiued into the stones.

But ye shall vnderstande, that the receiuing of the seede into the stones, is not that there shoulde be any one only vaine, holownesse, cell, hault, or pearle, in the bodie of the stone, where vnto it might be retained and retained, like as the holownesse of an egge, the yolke being out of it, or of an hasell nutte, the kernell out of all, but farre otherwise: for the stones (though they may seeme in manner) be massiue, not hauing any fistulate and soft, as a salt kernell, full of small and almost insensible holie hagnes, resulting themselues into all a thousand folde, and marueilous subtile intricate sleights, within the

How the colour of the seed is transmuted.

The qualitie of Liquid things fauor of the nature of the vessell through which it runneth.

A little quantitie sooner ouercome then a greater.

pint of the same: Likewise, if a man would coole hott drinke, by pouring of it out of one pot or cuppe into another, sooner & more perfectly shall the circumstant cold ayre alter and coole it, being poured out very softly, making thereof a fine and small stréne, then if he did the same hastely. And truely this engine and pollicie doth nature vse in euery part where she causeth any notable transmutation, making the matter transmutable to passe through long straightes and narrow turnagaine lanes, the matter bowing, enclining, and apting it selfe alwayes to the disposition & nature of the vessels thorow which it cooleth or runneth: so that the sparme or séede of man or woman, being attracted by the foresaid séed bringers into the stones, passeth by many narrowe straightes, which being before paine blood and arterie blood, by vertue of the places through which it had to passe, becommeth from red colour to white, & of much more perfection then it was before. For this transmutation of blood into sparme, is not only in colours, but also in properties and absolute perfection. What greater wonder or miracle is there, wherin we may knowledge and beholde the omnipotencie of God, then to consider how that of the meate and drinke which wee dayly doe eate, by digestion first of the stomacke, the fine iuice ther of is seperated from the drosse and grosser part, and then after at the second hand, the foresaid iuice passing thorow the guts, attract and drawne into the liuer through infinit small vaynes, there transmuted into blood, from the liuer sent into the great maister paine, from the which the heart drawing part, transmuteth certaine thereof into Arterie blood. Againe, the stones drawing other part, maketh thereof, and of the arterie blood,

The pollicie of nature.

The transmutation of blood into sparme.

How meat & drinke is transmutated into blood.

whozled, circulate, and coagitate together, sparme which sparme bestowed and conceiued where it should be becommeth mankinde.

The seed in woman, not firme as in man.

This forsaide sæde, as we haue saide before, is nothing so firme, perfect, absolute and mighty in woman as in man, and yet can you not call this any imperfection or lacke in woman: for the woman in her kinde, and for the office and purpose wherefore she was made, is euen as absolute and perfect as man in his kinde, neither is woman to be called (as some doe) vnperfecter than man (for because that man is more mightier and strong, the woman weaker & more sæble.) For by this reason, the Horse, the Lion, the Elephant, Camell, and many other beasts should bee called more perfect then man, to the which man is not able to compare in naturall might and strength.

But truely, comparing one man to another, such as be gelded and want the genetories, bee much sæbler weake, and effeminate, then other: in voyce womanlike, in gesture and condition nice, in softnes of skin & plumpnes of the body fatter and rounder, in strength and force impotent, nothing manly ne bolde the which imbecility in them, may well bee named imperfection. For imperfection is when that any perticuler creature doth lacke any property instrument, or quality which commonly by nature is in all other, or the more parte of that kinde, comparing it to other of the same kinde, and not another kinde.

Who be vnperfecter the one or the other.

Thus we haue sufficiently talked of the sæde bringers and stones, with their offices. Now shal I declare what becommeth of the sæde, being thus engendred, and whither it is conuayde.

Of

Of the way by the which the seede is sent from the stones to the Angles and corners of the Matrix. Chap. XI.



AT the lower end and foote or base of the braded body, where it is infixed & planted into the head of the stone there is the beginning of another vessell, which may be called the sæde carrier, in Latine Vas semen deferens, whose body is white, & hardish, like an hard sinew. And from the part where it taketh his beginning, it passeth downwardes to the side of the stone, hooping and compassing along the side thereof (as yee may more expressly perceiue in the figure hereof) till it come to the lower end or base of the stone, from thence againe resiying or remounting vpward, creeping along the other side of the same stone, till it come and attaine in maner to the middle region of the stone, on that side, all the way as it creepeth, firmely fastned and affixed to the body of the stones, as the eye branches doe fasten themselues to the walles, by which they creepe. Of the seed bringers.

The belly and inner side of the said sæde carryer, whereby it cleaueth to the outside or face of the stone being flattish, the backe or vtter side thereof roundish and smoothe, from the beginning and head of this vessell, to this latter end, in manner of equall corpulencie or bignes, but infinitely wreathed as an adder or yæle when they slide fast or hastely, make of their long bodies ma-

ny halfe hoopes, halfe circles, or wreathes nere ioyned together, howbeit, these wreathes be not so frequent and thick in the woman as in the man. Therfore this part of the seede carriers may be called the worme in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

Of the part called the worme.

And if ye be disposed to seperate this forenamed worme from the face of the stone with a sharpe knife ye shall perceiue no maner of holownesse or cauity of vayne or other conduite, but as it were ruggednesse, by reason of seperation from the partie to whom it was before so suredly annexed. And yet no doubt, there is verily in it cauity and holonesse, by and thorow the which seed, is carried into the angles of the Matrix.

Now then when this forelayd wormie body hath attayned to the middle region (as it were) of the stone, it beginneth to depart from the bodie of the stone, and is no more (as it was before) thicke wreathed, but plaine, smooth, and round, like a round sinew, with an vnsensible holownesse, departing from the stone along the inside of the belly, ouerthwarting the guts, to the angle or corner of the matrix, on the right side thereof (if it procede from the right stone) and on the left side (if it come from the left stone) and that not straight or forthright, but some what bowing and crooking it selfe in two or three crookes by the way. These seede carryers receiueth the seed conflicted, concocted and digested in the stones and foresaid seed bringers, conuaying and directing the same from the stones to the inside of the corners of the Matrix, so that they which do open dead women, shall alwayes perceiue in the holowuesse of the matrix, these two angles or corners specially bedawed

or

or imbzued with a white slimie and thinne cleare matter, which no doubt is the womans sæde: and in women, hauing great and feruent desire to any man, this sæde doth issue from this forsaide place downe along to the womans priuie passage moystning all that part as it were with a deaw. Aristotle, and other moe, do suppose that this seede in woman, serueth for no other purpose, but only to excite, moue, and stirre the woman to pleasure. But some peraduenture woulde thinke that this were but a simple, and an idle or slender purpose, which if they did more nerely consider the matter, should perceiue it to be a iust, great, and necessarie cause. For if that the God of nature had not instincted, and inset in the body of man and woman such a vehement and ardent appetite and lust, the one lawfully to companie with the other, neyther man ne woman would euer haue beene so attentiue to the workes of generation and increasment of posterity, to the vtter decay in short time of all mankinde. For yee shall beare some women in time of their trauaile, moued through great paine & intollerable anguish, forswere and vow themselfe neuer to companie with a man againe: yet after that the panges passed, within short while, for entyre loue to their husbandes, and singular naturall delight betweene man and woman, they forget both the sorrow passed, and that, that is to come, Such bee the priuie workes of God, and such be the prickes of nature, which neuer createth no speciall pleasure vnaccompanied with some sorrow, neyther is there, for the most part any sorrow, but that it hath annexed some ioy or comfort, lesse or more, to attenuate and lighten the burthen and weight of displeasure.

The prickes of nature.

No ioy without some sorrowe.

Here

Here is declared the situation of the bladder in Women Chap. XII.

NOw for the vicinitie and neighbourhood that is betweene the priuie passage and the bladder, heere I will declare a little the nature of the bladder.

The bladder in woman is assituate and set vppon the forepart of the mother, whose necke is annexed, fastened, and knite within the priuie passage, vpon the foreparte thereof, as yee may see in the figure hereof, so that it is very hard to seperate the one from the other. This necke of the bladder in women is much shorter then in men, the which necke is enuironed and compassed with a Muskle, called the Bladder Muskle, as it were with a brode and flatte hoope ring, stirring and clasping the vrine passage, in such wise, that no vrine can issue out of the bladder, till such time that this muskle doe open it selfe, and licence it thereto: Which thing commeth to passe either when the bladder is ouercharged with vrine, or els that the vrine, although that it be but little in quantitie yet haue some cholericke quality with it, which for the sharpenesse and eagernesse of the quality, pricking and tickling the muskle, causeth it to open it selfe many times for little quantitie.

The muskle of the bladder.

How the bladder muskle is forced to open it selfe.

The description of the bladder.

The body of the bladder is round, into the which a little aboue the necke thereof entreth the second vrine conduites, deriued from each kidney one.

And heere yee must first vnderstand, that on each side of

of the great maister vaine, and likewise of the Arterie is situate a kidney, in Latine called Ren: and to euery of them from the saide great vaine and great Artery, is there derriued a branch of the vaine, and another of the Arterie, by the which branches the kidneys doe attract and drawe blod vnto them, the which so drawne, they doe (by their natiue office) seperate and deuide from the watery part, sending forth the water (otherwise called vrine) downe to the bladder, through the vrine vaines or conduites.

In these kidneys is there many times in a great number of people engendred the grauel or stone, which is called the stone in the backe, the which when it is broken eyther of it selfe, or els by vertue of medicines, the grauell, rubbell or pæces thereof, descend from the raynes or kidnyes into the bladder, by the forenamed vrine conduites, and so from the bladder out at the yarde, where, if the pæces be rockie or bigge, it causeth to the partie, in the auoyding of them, vntollerable paynes and torment. And note, that for the most part the right kidney euermore standeth higher than the left. Of the stone engendred in the backe.

Now againe yé shall vnderstand, that when the vrine, pisse, or water, is once entred through the foresaid vrine conduites into the bladder it cannot returne vpward againe the way that it came (were the bladder neuer so full) for because that where as the saide vrine conduites do enter into the bladder, in the inner face of the bladder there be set before the mouth or gull of the conduites certaine little skinne flappes, which suffer any thing to enter in, but when it is once entred, these skinnie flappes close the passage, and defende that no- The vrine once entred into the bladder, can not returne.

thing can rebound, ne reflue backe againe, euen as it is in a payre of bellowes, which haue euer a great hole on the one side thereof, to let into the bellowes great store of winde or ayre at once, but when the bellowes is full of winde, if yee stoppe the nose thereof with somewhat, there wil none therof returne againe out by that way, the flappes of leather crolling and defending the passage: yea the more vehemently and the harder that yee presse both sides of the bellowes, together, the faster and more stifly doth the flappes stop the way, and cleane to the borders of the bellowes, the violence and force of the winde closing and stopping his owne way, so that the bellowes would sooner breake, then that the ayre should come out there. And euen so it is in the bladder, sauing that the sayd skinnie flappes of the bladder be more craftily, properly, & artificially wrought, then any man can deuise.

When there is then any notable quantitie or quality of the vrine gathered together in the bladder, the bladder muskle naturally doth open it selfe, and letteth it forthpassing thorowe the priuie passage on the forepart thereof.

The stone engendred in the bladder.

In this bladder also, as in the raines, is there in many people engendred the Stone, whereof commonly ensueth the Strangury, Diſury, with other diseases. The stone engendred in this place, if it be of any notable quantitie, is very hard or rather vnpossible to bee dissolued or cured without insition and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter & larger, howbeit notwithstanding diuers of them be herewith greeuously encumbred.

Of

Of the vaines which resort to the matrix, and the partes thereof. Item, of the Tearmes and their courses, with the causes thereof. Chap. XIII.

Inasmuch as the absolute understanding of the nature of the Tearmes in women, cannot well bee perceiued, except first it bee known what vaines, how many, from whence, and after what sort they doe attayne to the matrix: therefore first I will intreate of them, and then consequently of the Tearmes.

Three notable vaines resorting to the matrix.

Vaynes then notable, which may bee perceiued by Anathomie to reach from seuerall partes of the great Vena Caua, or maister vaine, to the Matrix, and the partes thereof, bee three, to whom for the more cleere distinct, and euident doctrine sake, I will giue three distinct and diuers names. The first shalbe named the bottome vaynes of the Matrix. The second, the necke vaynes of the matrix. The third, the sharpe vaynes.

The bottome vaines of the matrix.

The bottome vaynes be they, which proceed and take their beginning at the seede vainger vaynes, from whence they attaine to the bottome or fonnd of the matrix, there dilating themselues broad in manifold small tuftes, nourishing the body of the matrix, as hath beene sayde already in the end of the ninth Chapter.

The necke vaines.

As touching the necke vaynes of the Matrix, ye shall vnderstand, that in the foresaid ninth Chapter, I shewed you howe that the great maister vaine, and the great arterie associate together, when they attayne about Os sacrum, they beginne to deuide themselues in

two partes forkewise, of the which the right (and so likewise, the left) part of the forke is reduuded in other two partes forkewise also, whereof the vttermost and greatest paine palleth downe along till it come to the hockle bone, ouer whom it procædeth into the vtter part of the thigh, and so along downe to the legges and feete. The innermost and left or smaller part or payne of this second diuision, where it parteth from the vppermost, palleth down along vntill it come to the great hole which is alwaies in the sharebone, through which it entereth into the inner part of the thigh or flank. But by the way, or it attaine to the layde hole of the sharebone, it sendeth forth diuers slips and small branches in the necke of the Matrix, and the nether parte of the bodie of the matrix, and also to the bladder, as ye may more cleerely see in the figure hereof.

Of the necke vains of the matrix.

The share vaines.

The share vaines take their beginning at the inside of the aboue named vppermost and greatest paine, euen at the place where it beginneth to passe ouer the hockle bone, from whence this slippe is deriued on each side, that is both the right and the left, vnto the middle of the sharebone, where, in men it sendeth forth branches into the skinne that couereth the priuie parte and the cods, and also the Peritonæum, which is the place that is betweene the fundament and the yard: in woman this payne where it attayneth the middle parte of the sharebone, it deriueth and spreadeth it selfe vnto the lappes, sides, or extreame end of the priuie passage, and also in the layde Peritonæum. And this shall suffice for the declaration of the paines which resorte to the matrix and her partes, saue that ye must vnderstand, that look what order or procession of the vains commeth to

the

the matrix from the right side, the selfe same order is likewise in the left side: and againe, that none of these vaynes runne to the Matrix, or other where, vnassociate of an arterie.

Nowe to come to the declaration of the nature of Termes: we shall vnderstande that they be called in Latine Menstrua, so, because that once in a moneth they happen alwayes to womankind after xiiii. or xb. yeares of age passed (being in their perfect healthe) in English they be named Termes, because they returne eftsoones at certaine seasons, times, and termes: and some name them their flowers. What name soeuer ye giue vnto it, ye shall wit, that the thing meant thereby, is nothing els, but the issuing of certaine bloud, comprehended in the vaines of the matrix there by little and litle collected and gathered betweene terme and terme, and so againe, at wont and accustomed times, by nature expelled and sent forth. What is meant by the worde Termes.

The which bloud, the matrix vaynes do attract from the great Vena caua into this part, & that not sodainely, or at once, but very soberly, and with much leysure, yea so much, as there is space betweene the one hauing of the flowers and the other (which is commonly three weekes, more or lesse, according to the womans wont) so long be these sayd vaynes in filling, and if they were sooner full, sooner also would they send it forth againe. For when they be once replenished, they cannot conueniently or naturally containe or drawe any more, till they be lightened and discharged of that that is drawne already.

Wherefore at the foresayde certaine circuites and termes, the small endes of these Matrix vaynes open them-

themselues in the inner face or superficie of the matrix, after an insensible and secrete priuie sort, and so let to passe forth this bloud, which as I haue sayd, is called the womans termes.

The cause of the ordinance of Termes.

The cause and reason why nature created this perpetuall course of termes in women, is this: For asmuch as almightie God hath so instituted, that women should be conceiued, effigied, or fashioned, augmented, nourished, and brought to perfection. This could not be don, vnlesse there were a commodious and conuenient place to this office assigned and destinate: whereof nature created the wombe or matrix to be the said receptacle and house of office, wherin she might at her leasure worke her diuine feats about the seed once conceiued.

Againe, it is not enough the seede to be placed, vnlesse also it haue foode and nourishment, to the encrease and augmentation of the same, wherefore prudent Lady Nature full wise hath prouided, that there should alwayes be prest and ready a continual course & resort of bloud in the vaynes of the matrix, as a very naturall courle, spring, fountaine, or well, euermore ready to arrouse, water, and nourish the feature, so soone as it shall be conceiued. yea, although the woman doe neuer conceiue, other because shee accompanieth not with man, other els for some other infirmitie, yet is there no fault in Nature, who hath prepared a place and foode to be at all times in a readinesse.

Which foode, although it be ordayned for this necessary purpose, yet when the purpose fayleth (as it doth when there is no feature in the wombe to bee fed therewith) it should be to the place but a burthen and vnprofitable load, there to remaine or linger: wherefore

then

then I say, at her set and prescript time shee laboureth to cleare her selfe of it, and to expell it as superfluous & seruing to no vse. The which thing when she hath so done, yet vnto the said vaines of this continuall spring resorteth of newe againe other fresh bloud, in the place of that that is departed, which by little and little cooling into them, in the wont circuite of time refilleth them, and then it issueth againe, and so this continuall course doth keepe alwaies in women from their youth till they come to about fiftie yeeres of age, or little more or lesse, at what time naturally this spring drieth away which when it is gone, it is impossible for the woman to beare any moe children. For were the woman neuer so young and lustie, yet if shee neuer had her termes (as some such there bee) she shall neuer also haue children, albeit it may bee that shee may conceiue, but the seede conceiued cannot prowe, but melteth and issueth forth againe for lacke of nutriment. Item yee shall note, that where as some write and say, that the womens termes follow the course of the Moone, so that in the full or in the wane of the Moone they should alwayes come: this is not true, for they haue them at one time and other in all seasons of the Moone. Againe, as they come not to all women after one sort, or at one season so is the time of their durance not all one in euery woman, for in some they linger vppon them v. vi. vii. yea viii. dayes at each terme, to their great effoeblishment, and strong paines in the backe: In some other commonly they passe not the space of three dayes at the vttermost, wherefore such sustaine little or no paynes at that time.

They that haue no termes can not beare children.

To be short, all women (for the most part) which be

of very delicate and moyste complexions (as the sanguine chiefely be) haue greatest abundance of termes, and longer time doth it endure vppon them. And contrary, such as be dry and chollericke, either by nature, or labour and trauaile, and such that be of complexion cold, haue least store of Termes, and lesse time doe they endure vppon them. After what maner the feature conceiued, is fed and nourished with this bloud matter (at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certaine caules wherein the Feature conceiued is wrapped and involued.

Of the three caules or wrappers wherein the Infant is lapped. Chap. XIIII.

The seede conceyued into the wombe or Matrix of the mother, anone it is amplected, clipped, and embraced of the inner face of the Matrix, the mouth or port thereof in the meane while closed and shutte exquisitely. The seede then when it hath bene a certaine litle space in the Wombe by the naturall heate, or rather by the inset and ingenite vertue of that place, is enuironed & enclosed round with three diuers coates, caules, or wrappers, which in Latine they call Involucra.

The feature conceiued, is wrapped in three caules.

The first and most immediate or nerest to the bodie of the conception, is a very thinne and cleere caule or skinne, which contayneth round about the whole Feature, and yet is fastened to no part of the Feature, but onely at the Nauell by certayne vaynes and Arteries, where-

The first caule.

whereof we will speake anone: this caule in Greeke is called Amnios, in Latine Agnina, because it is as delicate as Lambes bee. The Midwiues commonly call it the coyfe or biggin of the childe, and some call it the childes shirt, the which also many times procœdeth alone with the childe, eyther vpon the childes head, or one of the armes or legges. And then the women reserue it as a thing that should betoken some great luck to the childe in time to come, for they beleeue that euery childe hath not such a coyfe, because it doth appeare but seldome alone, vnaccompanied with other caules. Betweẽ this wrapper or coyfe and the body of the Infant, is collected and gathered the yelowyshe sweate, which euaporeth continually from the skin of the Infant, whilest it is in the wombe.

The second wrapper or caule in Greeke is called Allantoides, in Latine Farciminosa, in English, these two tearmes doe signifie (baggalwise) because that it is fashioned much after the shape of the outwarde skinne or bagge of an baggasse pudding. The inner face and superficie of this caule is smooth and moist, fastened to no part of the first wrapper, but onely at the Nauell of the childe, and contayneth also round about in his compasse and cauitie or holownesse the whole childe, and the sayd first caule. The seconde wrapper.

Betweene this and the first caule, is gathered together all the store of vrine that the childe maketh during the time it is in the mothers wombe, wherein the industry of nature is to be lauded, which so prouideth that this pisse or vrine of the Infant should be expelled betweene these two caules, and not remaine about the body thereof, least with the accrimony and eager sharp- Where the vrine of the childe becommeth.

nesse hereof, it should endamage and grieue the tender body of the babie.

The third wrapper named Chorion.

The third wrapper of the feature is named Chorion of the Greekes, in Latine secunde or secundina, in English ye may call it the Secundine: Albeit that in the second booke following, I do commonly vse to name the whole after-birth the Secundine. And no doubt but that the ancients which gaue the name (of secunde, or secundina) to this wrapper, gaue the name of the whole to the part, for this terme (secunde, or secundina) is proper and most due to the afterbyrth, the which afterbirth, is nothing els but an issuing forth, and proceeding of these three wrappers or caules, together with such grosse excrementes as haue beene engendred and remayning in the wombe, during the time of conception, and that immediatly after the childe is first proceeded and come to light: for first issueth the Infante, and then secondly the foresaide afterbirth, and therfore it may be iustly called the second birth, or secundine.

This wrapper or caule then, doth not vniuersally, and in euery parte compasse and couer the Infante as the other two wrappers do, but onely the middle region, as it were from the vpper parte of the waste, to the share of the Infante, so that it is compassed with this wrapper, as with a broade hoope ring, the latitude or breadth, whereof, is commonly to bee esteemed about the breadth of vi. or viii. fingers, and so girdeth the childe round about the body therof, as it were a broade girth or swadling band: but yet yee must not vnderstand, that it should touch immediatly the bodie of the Infante, for betweene this and the bodie thereof (as I haue declared before) be the foresayd two other caules

or

or wrappers, which generally include rounde the whole corpes of the Infant, where as this hoope caule compasseth and couereth but the middle region thereof onely.

The office and propertie of this wrapper is such: First the vtter face of it cleaueth and is affixed or basted very exactly to the inner face and walles of the matrix, by meanes of vnnumerable small vaynes and arteries, which at this time doe shewe themselues more clearely in the face of the Matrix then at any other time, the which also cleaue vnto this hoope caule, in euery part thereof, touching the same Matrix, so that the sayd hoope caule, and the inner side of the matrix be basted very thicke together, by the immediate meanes of the said vaines and branches, euen much like as the body of the Iuy tree basteth and fastneth it selfe vnto the walles or trees, whereby it creepeth by many hearie fibres or small threeds. The office of the hoopecaule

This coniunction betweene the Matrix and the hoope caule, reacheth vniuersally so farre and so brode as the Latitude and longitude of the hoope caule doth extende it selfe round about in the Matrix. And these foresayd vaynes and arteries, doe not onely knit and vnite these two together, but also entreth into the substance of the hoope caule, at euery parte thereof. And within the said substance of the hoope caule, these manifold small branches meete and entermingle the one with the other, the vaines with the vaines, and Arteries with the Arteries so that in their recountre and meeting, they produce bigger and bigger vaynes and Arteries (but fewer) till at the last all these become two great vaynes, and two great Arteries: The which foure

foure vessels from hence procéede together, passe and pearse through the other two caules spoken of before, and so entereth into the Nauell of the child, so that the three caules by the meanes hereof be attached, nayled, and fastened to the childes Nauel: and when they bée entred into the Nauell, the two vaynes degenerate in one, the which from this place mounteth vpwarde along the inner superficie of the belly vntill it haue attained into the liuer, where it entering, deuideth it selfe againe into many slippes, so that no doubt the blood is carried through this Nauell vaine from the vaines of the mothers Matrix, into the liuer of the childe, from whence againe it is attracted into al parts nourishable of the Infant.

Againe, the two Arteries passe from the Nauell downeward, the one along the right side of the childes bladder, the other along the left, till it attaine to the share Arteries whereof we spake before. Through these Arteries, liuely spirit and fresh ayre is deriued out of the mother into the child wherewith the naturall heate of the childe is viuified and refreshed.

And these two Arteries, with the foresayd Nauill vaine, when the childe is borne, beginne to wither and drye, euery day more and more, and become much like a Harpe-string, without any holownesse or cauitie. Yet yée shall note that there is another vessell, which taketh his originall at the bottome, sound, or vpper part of the childes bladder, and extendeth it selfe to the nauill of the Infante, through which it passeth, vntill it come betwéene the first and the second caule without the childes body, whereby a priuie issue, deuised by nature for the same purpose, is expelled the vrine of the Infant.

Which way the child doth expell the vrine.

Infant, proceeding by this vaine vaine from the bladder, as partly was spoken of before, and that part of this vaine vaine which is within the body, when the child is borne, dryeth and withereth away, as I said of the other.

The inner superficie or face of this Chorion, is very strongly affixed and fastned to the vtter superficie of the second caule, named Allantoides.

As for the basting that is betweene the Matrix and Chorion, many times it is weakened and effeebliſhed by reason of euill, flegmaticke or collericke humors thereabout betweene the bastings conceyued, which ouermuch abounding, do cloy the said basting vaines or stringes, whereby many times the one seuereth from the other before conuenient season, and so causeth abhorcement. The mouthes or speckes of the vaines in the matrix, where it cleaueth to Chorion, bee called in Latine Acetabula, and Cotiledones, for what cause or vpon what reason, is both needeleſſe and vnprofitable heere to be rehearsed. Againe, the substance of this Chorion is not thinne, like a skin, bladder or caule: but of all other partes of the body, it may be most worthyly resembled to the spleane or melt in a man or beaste, the corpulency or thicknes wherof, is as much, or more as the thicknesse of the thumbe, the colour swartiſhe blacke. Of which colour also the bloud therein contayned, is as the remaine and refuse of the purer, attract and drawne naturally of the Infante by the aboue named nauell vaine. So that (to be short) Chorion is the immediate receptacle and receiuer of all the vaynes and arteries, to be deduced from the Matrix to the childe, and the childe receiueth onely at his hand

The substance of Chorion.

the two vaynes and arteries, which by the way as they paſſe and pearſe thorow the other two caules towards the ſhulder. Naml, they ſend into each of the caules innumerable ſmall eyr vaynes and arteries, whereby the caules be ſuſteyned and encreaſed alſo.

The termes then, which were wont at other times to ſhutte themſelues in the Matrix veynes, and at certayne circuites to iſſue fooeth, now when there is a feature, or childe in the ſame Matrix conceiued, they procede no more forth (as ſuperfluous) but remaine, and bee reſerued to the neceſſary nutriment of the feature and ſome part thereof reſorteth and is reuerted to the wombe vaynes, there to become milke, as ſhall be ſayde in the next Chapter. And now hath nature her purpoſe wherefore ſhe made and created this courſe of blood, as hath been written ſufficiently in the Chapter before. But here ye ſhall note, that they be greatly deceiued, and abuſed, which call the Termes the womans purgation, or the cleanſing of their blood, as who ſhould ſay, that it were the refuſe, groſſe, and vile part of the other blood remayning in the body naturally euery moneth ſequeſtrate and ſeparated from the purer, for the vility and euill qualitie therein comprehended: For vndoubtedly this blood is euen as pure and holſome, as all the reſt of the blood in any part of the body els.

The termes be of ſo hol ſome blood as any other part in the body.

Is it to be thought that nature would feede the tender and delicate Infant in the mothers wombe, with the refuſe of the blood, or not rather with the pureſt of it? Yes and therefore becauſe that ſhe would that the pure blood comming from the Matrix vaines ſhuld be made yet purer, ſhee ſuffereth not the ſame to enter

immo-

immediately into the Infant, but first vseth another meane, & sendeth it into Chorion, or the hope caule (as I haue said before) where truly it hath certaine circulation, and another digestion, whereby it is defecate and clensed very exquisitely, by the diligencie of nature attenuated and fined, and so at the last sent forth into the Infant, leauing all the grosser part in the spungy body of the hope caule. The child being in the wombe enourished of the purest blood

Yet much more are to bee detested and abhorred the shamefull lyes and slander that Plinie, Albertus Magnus de secretis mulierum, and diuers others more haue written of the venemous and dangerous infective nature of the womans flowres or termes, the which all bee but dreames and plaine dotage. To rehearse their fond words here, were but losse of Inke and paper, wherefore let them passe with their authors. Slanders of the Termes

Which of the three Matrix vaynes containe the Termes and how the Milke commeth to the womans brests. Chap. XV.



Shewed you here before, that the three different partes & regions of the matrix there reserued from three different partes of Vena cana three lunary vayne slips. Now which of these slips should bring the blood (called the termes) into the Matrix, or from which of them the termes should proceede it is hard clearely to discusse, but only by likely coniectures. And yet it is a thing very necessary to be known for the readier aduertisement how meete times for that purpose

purpose should bee applied in that place when néd should be, eyther to prouoke the Termes by some calualtie stopped, or els contrary to restrayne them immode rately flowing. For if the bottome baynes of the Matrix do conteyne onely the Termes, then should any me dicine conueyed vnderneath profite nothing, except it be conueyed so farre vp, that it may attaine within the holownesse of the matrix, the which is very little when the woman is not with child.

Againe, if the necke baynes of the matrix doe onely containe these Termes, then néeded medicines to bée applied no farther then to the place. As for the third Matrix baynes, there is none that doth once suspect the Termes to proceede from them: But many there bée, which doe suppose the Termes to issue both at the necke baines, and at the bottome baines also, but most notable at the necke baynes, because (say they) that these baynes doe appeare more conspicuous and notable to the eyes when a woman is cutt open, then doe the bottome baynes, which may bée very skantly perceiued: wherfore they think that these necke baines should be the greater stirrer of Termes.

Againe (say they) we sée many times that after the woman is conceiued, yet doth there issue Termes till the third, or forth, yea sometimes the fift moneth, which now at this time cannot proceede out of the matrix, for the mouth therof according to diuers authors opinions, is so closed after the sæde conceiued, that the point of a needle cannot enter but by vio lence & force. Wherfore they conclude, that the termes at this time must néedes spring out of the necke baines and not out of the bottome baines.

To

To those I answer, that both at this time, and at all other times, the termes issue onely out of the bottome baines, and out of such of the necke baines as spread themselues onely within the matrix, as may be seene in the figure. For, inasmuch as Nature did create the course of Termes for no other cause, but onely to be a prest and ready fode at all times to the feature conceiued, to what purpose should the Termes in the necke baynes of the matrix serue, where there can neuer be any conception, neither the sæde there can remaine? And as concerning the issuing of the Termes after conception, I say that the port of the matrix is neuer so exactly close, but that such a liquid thing as blood is may thryll and coole out of it, yea although (as they say) the point of a needle cannot enter in thereat. For yée may sée, that betweene the chines and chinkes of closely ioyned boordes, the point of a nædle will not easily enter, yet water, or any other liquid thing, may passe through without let and euen so is it in the matrix.

And yet for all this, it doth not follow that the sæde should passe out thereat as well as the blood for the sæde is of a more fast, compact, and stedfast substance And besides this, by the time that the sæde hath bæne but a day or two in the matrix, it waxeth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thinne ryme, as a tender egge is vnder the shell, wherefore it will not soone issue out of the matrix without great iniurie.

Here againe yée shall note the cause why that Phisitions doe counsell women which bée desirous to conceyue, and cannot for lubricitie, moystnesse, or waterish

nesse

neſſe of the Matrix (whereby the attractiue and attentiue power of the Matrix is debilitate and weakened) to take fumes and vapours vnderneath, or other medicines at the mouth, to drie the ſaid humidities, immediately after the Termes bee paſſed, and not vppon the comming of them: for if the woman ſhould bee conceyued vpon the comming of the ſaid Termes, then would they commixe themſelues with the ſeede, before the ſeede hath gotten yet any perfect ryme or caule, whereby the ſeede ſhould bee rome the thinner, and bee made fluy, and ſo to paſſe forth againe out of the Matrix, waſhed out with the Termes. But immediatly after that the Termes bee paſſed, if the ſeede bee conceiued, then ſhal it haue ſufficient time to get a ſtrong ryme or caule ouer it, before the Termes come againe.

And againe, whiles the little ſpeckes or mouthes of the Matrix vaines bee yet open, after the letting forth of the Termes, they ſhall be more apte to cleane and to ioyne themſelues with the feature, by meanes of caules wherein the feature is inuolued, and chiefly of Chorion, named the hoope caule, as hath beene ſufficiently ſaid here before.

Yet when the ſeede hath beene three or foure weekes in the wombe, it is not of ſufficient quantitie to conſume into his nutriment all the blood that was wont to reſort into the matrix vaines, wherefore the firſt, ſecond, yea and third month, ſometimes at the womens wont time of Termes, there iſſueth and floweth ſome blood more or leſſe: the more in them which were wont at other times to haue aboundance of them, &c. And ye ſhall note, that when the childe is conceiued, and that the caule Chorion, is faſtened and baſted to the matrix

by

by the vaines thereof, yet doe not all the vaines of the matrix attaine to the sayd Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the childe, the moe vaynes doth he couer. Wherefore from those vaines that be not yet affixed vnto Chorion, doe the termes flow at this time: but when the child beginneth once to come to a greater perfection and growth, then is all the terme bloud reserued in the Matrix, as little enough to satisfie the childe, and then also parte thereof mounteth vpp into the brestes, and becommeth milke, as shalbe sayde hereafter.

Yet againe to confirme mine opinion, that the Termes do only issue out of the vault of the matrix: Ye shall vnderstande, that at sundry times I haue had two diuers women in cure, the one in London, and the other in Paris: Of which, the one by a fall of her horse, the other by a violent thrust and squat on the buttocks vpon the hard stones in the streete, being both neere the time of their purgation chaunced also both of them into one manner of disease (that is to say) immediately here vpon their Termes did issue and so continued daily, to the one of them, the space of halfe a yeere, and to the other a whole yeere: so that after that time the Tearmes stayed againe, and issued no more dayly as before, but once in foure weekes, at what time they voyded great lumpes, cakes, or cloddes of bloud, congealed together euen like the liuer of a beast. And in the meane time, betweene each voyding of these lumpes of blood (which as I haue sayde came to passe once in foure weekes) euery day continually appeared and issued their white flowers (as they named it.)

Now

Nowe to declare the perticular occasions of this manner of voyding of the termes, ye shall vnderstand, that by the force of the fall & squat, the Matrix vaynes brake, and that so much the more promptly, that they were the fuller of bloud, and that neerer their time of purgation, vppon which bracke, the bloud daily issued afterwarde, whereby the vigour and kind heate of the matrix, by little and little deceased and decayed, frigiditie and coldnesse succeeded. By which occasion also the mouth or porte of the Matrix waxed the more contract and narrower: for colde closeth, knitteth, and congealeth. Hereto helpeth also not a little the great vse of colde binding medicines, which each of them did apply to this place, at the simple counsaile of ignorant persons.

The port then of the Matrix by this occasion closed and contracted, the bloud wont alwayes dayly to procede, remaineth within the Matrix, whereas fast as it droppeth and cooleth out of the vaynes, it congealeth and cluddereth together, like as yee may see, that when a man is lette bloud in a vasen or other vessell, and that the bloud stand still in it the space of v. or vi. houres, it will be concret and congealed in a cludder like a liuer, the watery parte thereof swimming and flitting aboue vppon the face of it: and euen so is it of the bloud, congealed in the matrix, so that when there is so much of this congealed bloud, conceiued together in the sayd matrix, that it cannot containe it any longer, then violently and perforce it issueth out together, with farre greater perill, danger, and dolour to the woman, then though she laboured with a childe.

The white flowers that issued, during the time that this

this blood gathered in the Matrix, was (no doubt) the very waterish part that fleeted when the blood congealed, for that water can neuer congeale as the bloode dooth: wherefore euery daye, as fast as the bloode did congeale in the matrix, so fast also did the water seperate it selfe from the bloud, and so issued.

Notwithstanding, I am not ignorant that the verie white flowers indeede doe proceede from the seede carriers, into the angles or corners of the Matrix, and so from thence outwarde: the which disease also, men haue many times. And it commeth eyther of the abundance of the flegme in the body, or of the corruption and euill qualitie mixed in the seede, &c.

These examples, as I suppose, may be sufficient euidences, that the Termes spring alwayes from within the matrix, and not from any part of the necke thereof. Item, I haue seene diuers other women, in whom their termes stayed the space of vi. viii. and x. weekes, wherewith their bellyes haue increased and waxed bigger, so that they haue thought themselues to bee with childe. Notwithstanding at the last haue voyded such like lumpes of bloud, as I haue spoken of before, not without great perill and daunger to them in the voyding, wherewithall their bellyes haue relanked and decreased againe. And thus I make an ende to talke any more of the nature and course of the Termes. And now will I declare somewhat of the conueyance and course of the milke into the womans brests: for there is great affinitie, communitie, and familiaritie betweene the Matrix and the brests, which naturally doe perceiue and feele anone when the Matrix hath conceiued, and then begin they to bzue, and

to

to make readie their parte, against the time that the Matrix hath all done her parte, that is, against the childe be borne.

The milke which commeth to the brests, is engendred of the Termes (according to most mens opinions) But to knowe which way the sayde Termes shoulde attayne from the Matrix to the brests, yee shall understand, that the vttermost and greatest vayne of the second diuision, spoken of in the xiii. Chapter, where it attayneth the hockle bone, ready to passe out of the hollownesse of the belly into the thygh, before that it pearce the kell called Peritoneum, it sendeth foorth a notable vayne branche, which from hence mounteth vpwarde along the belly, betweene the ryght Muskle and the ouerthwart, till it come a little aboue the nauel, where the extreame or vpper end thereof deuideth it selfe into manifolde little branches, meeting and enterminglingthemselues with the extreame little branches or slippes of another like vayne, descending from the vppermost chestbone, downe along the inside of the chest, and the inside of the vpper parte of the belly, vntill it meete with the foresayde mounting vaine, a little aboue the Nauill.

And yee shall note, that this vayne branche, proceeding from Vena caua, at the highest chestbone downewarde alonge the inner side of the chest or brest, by the way as it passeth, it yeeldeth certayne little slippes, and small branches of it selfe, betweene the ribbes, into the brests. Wherefore the consent of all authours is, that by the meanes of these descending vayne braunches at both sides of the body, and the other ascending vayne branches on both sides of the belly, there should

be

bee great communitie and fellowshippe betweene the brestes in women, and the matrix or the wombe.

For doubtlesse by common experience yee may see, that when the time of conception in woman is, and that by this meanes the Tearmes bee stopped, then as the Tearmes doe diminish and waxe lesse, so dooth the milke in the brestes encrease and waxe euery day more and more: as who might say, that the superfluitie of bloud, wont at other times to voyde in the name of Termes, now at this time by the prudencie and prouision of Nature, is retayned as no superfluitie, but rather a necessarie humour, reuerted and destinate an other way, that is to say, sent from the vaynes of the Matrix, parte thereof vpwarde, by the forenamed ascending vayne branches, and at their hands againe retetued, and naturally attracted by the other descending brest vaines, through whom it is carried into the brestes, where by newe naturall circulations it is digested into white milke, being before red bloud, ready now prepared to nourish the childe when nature shall send it into the world.

Againe, so long as the woman giueth sucke to the childe, and hath store of milke in her brests, her termes be of very little or no quantitie. These bee euidences that there should be great familiarity betweene the matrix and the brestes, forsomuch as the ebbing of the one, is the flowing of the other: Wherefore Phisitions, somtymes when the flowers issue more vehemently then needeth, they sette horin glasses vnder the brestes, meaning thereby, to reuert and returne vpwarde, the matter enclined too much downewarde. The which practise howe much it preuaileth, I will not here dis-

pyte. Yet in this matter to diſcuſſe the very veritie, as neere as reaſon, and the knowledge of Anathomie will giue leaue, ye ſhall vnderſtande my ſayinges, that I ſhould meane, that alwayes when the termes ſtop beneath, by any colde, thought, or other occaſions, by and by the ſame blood to flye and mount vp into the breſtes, and there to become milke: for the contrarie heereof is dayly ſeene. For moſt commonly they in whome theſe termes do ſtoppe for any other cauſe then conception, the ſuperfluous blonde retayned in the body and in the vaynes, wandring, cauſeth to the partie great headach, taketh away their ſtomacke, and engendreth diuers other inconueniences, neither in the meane while is there any thing the more mylke in the breſts.

Wherefore ye may well ſay, that the cauſe of plenty of milke in the womans breſts in the time of her being with childe, and much more afterwarde, commeth chiefely by a priuie naturall inſtinction, whereby it is giuen vnto the breſtes at that tyme more then at anie other, to drawe vnto it ſelfe greater abundance of blood conuerting and altering the ſame, by the propertie of the place, into conuenient milke.

It is not a ſufficient cauſe to repleniſh the breſt (the Termes beeing by any occaſion ſtopped beneath) but there muſt alſo concurre the attractiue power, inſet in the breſtes, to drawe the fayde blood matter at other tymes of the Termes, without which attraction, bee the Termes neuer ſo long ſtopped, yet ſhal the breſts be nothing the fuller. If it chaunce that this attractiue power fayle, or bee not able to attract ſufficient matter to make milke vppon for the Infant, then Phiſitions

are

are wont to helpe the debilitie of nature, with cupping glasses, set vpon or vnder the brests, or els with gentle attractiue emplasters applyed to the same places.

And although that into the brestes doe resorte great store of other vaynes, some descending from the vaynes of the shoulders, & other some from the vaynes passing by the arme-holes, into the armes and handes, the which in moyson and notable bignesse, much surmount the quantitie of the aboue-named descending brest vaines, as it may appeare euidently in manie women which haue these vaines appearing in the superficie of their brestes, immediately vnder the skinne, very conspicuous & sightfull: yet notwithstanding it is thought by strong coniectures, that the milke in the brestes should bee engendred onely vppon the bloud mounting from the aforesaide ascending Matrix vaynes, and not vppon the bloud contayned in the other vaynes, howe conspicuous soeuer they bee, so that the bloud in them comprehended, serueth onely to the nourishment of the substance of the brests themselues, and not to the maintenance of the milke.

To declare here curiously the manner that nature vseth in circulating of the attracted bloud, whereby alteration is made from one colour to another, would require a longer processe, the which for breuity we wil omit at this time, with many other problems, doubtes, and difficulties concerning the same. And so we make an end of this first booke.

The declaration by letters of the Figures following, wherein be set forth (to the eye) euery part in woman, mentioned in this Booke before: which in the former printings hath beene corrupted, but nowe truely set forth.

¶ The first Figure of the partes of women, with the declaration and caracters of the same.



IN this first figure is set forth the tronke or stock of a womans body, layde on the ground, whose Peritoneum is opened with the muskles of the Abdomen, and turned ouer toward the inside, according to the vse of cutting, and afterward wee haue cutte away all the bowels or entrayles from Meseterium, the straight entrayle being yet left in the bodie, with also the whole Meseterium, whose pannicles we haue here somewhat taken away, and set a portion from the other, that the nature of Meseterii might come to light: but this present Figure is for this cause principally declared and set forth, that it might so shew the position of the Matrix or wombe, and the bladder, as in this woman it is seene, no parte of the layde Matrix or Wombe being moued.

For here is as yet no pannicle pluckt away from the Matrix or Wombe, but that all thinges are heere yet wholy seene, likewise as in women somewhat fatte they do appeare to the cutter, the bowels being taken away. For women are so fat, that when they be vexed and killed with long sickneese, and become most leanest, then they shew no kinde of processe of vessels, vnlesse

lesse the pannicles or thinne couerings be seperated asunder.

A.B.C.D. The inner face or part of the former seate of Peritoneum.

E.E. A part of Mesenterium, knitting the thinne entrailes to the backe.

F.F. Here is noted another pannicle of Mesenterium, plucked from the other, which we haue marked with G and G. But both the pannicles do shew the order of the vessels of Mensenterium and the order of the kernels put betweene the distributions of the vessels.

H.H. In this part of Mesenterium, the entrayle Colon was committed & set to, where it was nighest to the straight gut.

I. And in this part of Mesenterium, did consist and stand the beginning of the intrayle Colon, or his continuance with the intrayles, and also the blinde gut.

K. The straight gut being there cut off where Colon did end, which seate or place is right against the place of the knitting togeather of the hockle bone, with the lowest turning ioynt of the loynes.

L. The former seate of the bottome of the Matrix, from whence is nothing perceiued pluckt away.

M. The right stone or testicle in a woman.

N. The left stone of a woman, and the former parte of this is here entirely seene, although there bee of the right but a small portion perceiued, and it is for this cause that we haue in such manner set forth the right stone: for both the testicles are couered with a pannicle, which pannicle bringeth downe the seede vessels of a woman, which doe spring from Peritoneum: but we haue uncouered the left testicle of that pannicle

with the hand onely, without any knife, leauing that right as you sée. For this pannicle doth not growe to the former seat of the testicle in any part thereof, but lyeth there onely.

O. A pannicle springing and growing forth from the right seate of Peritoneum, and committing the right testicle, with the séede vessels on this side, and those vessels which infolde the higher seate of the Matrix to the backe, containing together the Matrix or wombe, and afterward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the forelayd pannicle, runne forth fleshy fibres or thinne skinnes, constituting the right Muskle of the matrix, or Wombe.

Q Q. With these karacters, the pannicle of the left side is noted, which is correspondent and like to that pannicle which the aforesaid OO. did point to vs,

R, S. The former part of the necke of the matrix, couered as yet betweene R and S with that coate which the partes of Peritoneum offer vnto it, which bring forth vessels vnto it, and from it, and do knit it to Peritoneum but the space being betweene R and S, doth shew the largenesse of the necke of the matrix: And the wrincles which are sene here, are they which the necke of the matrix falling into, it selfe not stretched forth againe doth shew in the cutting.

T. The bladder, whose vnder part is here chiefely sene, for wee haue so cast our eyes in the declaration and setting forth of this Figure, as though wee would principally beholde in the body being prostrate and laide a long, the vnder seate of the bladder, which looketh towarde the matrix: For if yee will suppose

and

and imagine this body of a woman, to bée set vpright, as that which next followeth, yée should thinke otherwise then the thing is, that the bottome of the Matrix is set foorth much higher then the bladder.

V. This is a portion of the Nauell, deliuered in the cutting from Peritoneum, and turned ouer together with the vessels seruing properly to the child.

X. A portion of a vaine going from the Nauell to the liuer.

Y. A way going from the highest seate or place of the bottome of the bladder, pertaining vnto the Nauell, and bringing from thence the vrine of the childe, betweene his second and the innermost infolder.

Ket.& Shew two arteries creeping forth hither from the Nauell by the sides of the bladder, and graft in, or continued in this place, to the branches of the great arterie, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members of women, and of the karacters of the same.

WE haue héere taken away the skinne from the right teate of this present Figure, that the nature of the teates might (as nigh as may bée) bée set before the eyes, and afterwarde wee haue cut away the ventricle with the bowels, and also Meſenterium, and the splene, leauing the straight entrale in this place bemedled with, aſwell as we did in the Figure before. And moreouer, we haue

as it were, taken away the vttermost coate which Peritoneum gaue vnto it, cutting away also all the panicles, that the vessels carying forth the substance and matter of seede to the stones, and also the vessels caryng away the seede from thence to the Matrix, should appeare and be seene. Also we haue turned ouer the bladder toward on the left side, likewise breaking the way or conduit which beareth forth the vrine to it from the right kidney, that the insertion of the wayes of bearing forth the vrine to the bladder might appeare, and that the bladder should not let the inspection or sight of the Matrix or wombe. Last of all, we haue cut away from this Figure a portion of the bones aboue the priuie members, that the necke of the Matrix and of the bladder might the more commodiously be seene.

AA. Vaines running forth oftentimes to the teates from those wayes which are offered to the skin, which is brought ouer the height of the shoulder.

B. Vaines springing from these vaines which are led forth by the arme hole to the hand.

C. The principall body of the teate.

DD. Kernels and fatnesse spread aboade euery where on the kernelly body, marked with C.

EFGH. The vnder out side or inside of the former seate of Peritoneum outwarde. For the former region of Peritoneum is here bowed vpward and downewarde towarde the side.

IK. Portions of Vaynes and also Arteries, creeping forth downward, vnder the brest bone from the throte.

L. The gyboslte or swelling seate of the liuer.

M. The holow part of the liuer here also somewhat

seene

sæne.
N. A small portion or pæce of the vayne going from the nauill to the liuer.
O. The stocke of vena porta is hære cut away, with the vessels brought vnto it.
P. The holowe vaine,
Q. The great Arterie.
R. The rootes of the Arteries going to the ventricle, the liuer, the spleane the caule, and to the bowels.
S. The beginning of a vaine infolding the fat coate of the left kidney.
T. The vaines and arterie which bringeth the whayish humour to the right kidney.
V. The vayne and arterie which bringeth the whayish humour into the left kidney.
X. The beginning of the vayne going into the fat coate of the right kidney.
Y. The former seate of the right kidney.
Z. The former seate of the left kidney.
aa. The way that bringeth the vaine from the right kidney into the bladder, but at the nethermost a, is broken away but the portion that is left of this way and is continued to the bladder, marked with b.
b. The way that carrieth forth the vaine from the right kidney into the bladder.
cc. The way that carrieth forth the vaine from the left kidney into the bladder.
dd. The right sæde vayne, whose beginning the higher d doth shew.
e. The sæd vayne going to the left testickle.
f. The springing foorth of the Arteries of sæde.
g. The right sæde Arterie.

h. The

h. The left læde arterie.

ikl. The forмer part of the bottome of the Matrix, and i. sheweth the right blunt angle or corner of the sayd bottome, where k sheweth the left but l sheweth the region or place of the matrix, where the mouth of his bottome consisteth, and where his neck beginneth.

m. This is the streight gut. And that I may the lesse burden both the sides of this Figure with many letters, I will at this present affix the Karacters, but on the one side onely.

n. A portion of the vaine and Arterie of læde, which do goe to the vpper side of the bottome of the wombe.

o. Portion of the vaines and Arterie of læde going to the testicle, and there ioyning and going together, and constituting.

p. A body like the spire of a steeple, and this letter p, doth poynt vs the roote or foundation of this body, whereas the sayde roote or foundation is committed and ioyned to the testicle.

q. From that sayd body such vessels runne forth into the tunicles, committing and ioyning the testicle to Peritoneum.

r. The former face or part of the testicle.

s. The beginning of the vessell which beareth forth the læde from the testicle into the matrix.

tt. The bowings and turnings ouer againe of the vessell which beareth forth the læde, which turnings the sayd vessell maketh round about the sides of the testicle.

v. The going forth of the vessell which carieth forth the læde of the matrix.

xx. The neck of the matrix.

y. Vessels

γ. Vessels foulding in the lower seate of the bottome of the matrix or Wombe, and the necke also of the same.

ζ. A vaine comming from those vessels to the bladder which vessels doe folde and winde in the necke of the matrix: and this karacter also noteth the insertion of the wayes of the vrine.

ββ. The vnder seate of the bottome of the bladder.

γ. The muskle of the necke of the bladder.

δ. In this seate, the necke of the bladder is implanted into the necke of the matrix.

ε. Small skinnie portions of flesh, of the necke of the mouth, or opening of the Wombe or matrix, and the small billockes of the matrix, with the mouth or opening of the necke thereof, need here no speciall declaration with karacters.

ζ. The roote of the Artery, going into the lowest part of Mesenterium,

κ. Vessels which doe ascend and rise vpwarde to the muskles of the Abdomen, from the vaines and Arteries which go into the legge.

The declaration of the Karacters of the thirde Figure of Women.

THis present Figure sheweth the matrix or Wombe, with the thinne couerings, which do binde it to Peritoneum, cut forth from the body, and the necke thereof is here so folded togeather, and turned ouer, that the mouth or opening of the bottome of the Matrix doth heere manifestly shew it selfe

selfe, And we haue likewise so opened the bottome and the necke of the bladder, that the holownesse of the same, with the insertion of the wayes of vrine, are here manifestly seene.

A. The former face of the bottome of the Matrix being not yet vncouered of any panniele.

B.B. The necke of the Matrix.

C. A part of the bottome of the matrix, swelling forth into the vpper seate of the necke of the matrix, in maner of a kernell.

D. The mouth of the bottome of the matrix.

E.E. A panniele knitting the matrix to Peritoneum, and containing his vessels.

F. The left testicle of the matrix.

G. The vaine and artery of seede.

H. Portion of the seede vaine and artery, comming to the vpper seate of the bottome of the matrix.

I. A portion of the seede vayne and artery comming to the testicle.

K. The vessell carying the seede from the testicle into the matrix.

L. The holownesse of the bladder.

M. The insertion of the wayes of the vrine.

N. Here hangeth forth a little peece of the wayes of the vrine.

The declaration of the Karacters of the fourth table or figure of Women.

ζ  Mall branches running forth into the pannicle, where they are committed & ioyned to Peritoneum.

ι A portion of the vayne and arterie going into the testicle, falling to the vpper seate of the bottome of the Matrix.

μ The commixtion and going together of the læd vaine and arterie, that is like the spire of a steeple, which we liken to the braded vaynes, called varices.

λ The left testicle.

μμ The vessell carying forth the seede from the testicle into the matrix.

ν The blunt angle or corner of the bottome of the matrix, in whom the vessell that bringeth forth the seede attempteth his insertion.

ξ In this seate the bottome of the matrix is ended into the necke thereof, and in this region or place is the beginning of the mouth or opening place thereof.

ξτυ The necke of the matrix or wombe.

ε Here the necke of the bladder is brought forth into the necke of the matrix, and there endeth.

ς Those are vessels infolding the nether seat of the bottome of the matrix, and also his necke.

ττ The swelling brimmes at the mouth of the necke of the matrix.

υυ The wayes that bring the brine from the raynes into the bladder.

The

The declaration of the Karacters of the v. vi. vii. and viii. Figures.



We haue now diuided this fifte Table of the wombe or matrix, containing a male childe on the former side with a long section or cut, and another which are ouerthwart slyt, remouing and taking away, into the sides, partes of the coates of the bottome of the Matrix, yea, euen from the vttermost infolders of the childe.

ABCD. The inner side of the sayde infolder of the Matrix, which before the section was brought about and couered with the infolders of the childe.

EE. The vtter side of the Matrix, and the higher E noteth the top or the right angle or corner of the Matrix, brought forth vpward and toward the right side, more then towarde the left, because it is a man childe which is in the Wombe.

F. The first or the vttermost infolder of the childe.

GG. The second infolder of the child is here also a great part seene.

H. A part of the necke of the Matrix, to whom in the other side we haue left growing to it a vayne and an arterie, which is principally distributed into the lower seate of the bottome of the Matrix.

I. Here is also yet left the right testicle, that the situation of it might be seene and perceiued in women being with childe.

The

The sixt Table or figure sheweth the infolders of the childe, taken whole away from the Matrix, and not broken.

K THe vttermost infolder of the childe.

LL. The second infolder of the childe, which forsomuch as it is transpernant in manner of a pannicle, it suffereth the childe (bewrapt within this third infolder) in it somewhat to be seene.

Of the seuenth Figure.

IN the seuenth Table we haue diuided the vtter and the second infolder of the childe, with a long section or cut, and we haue here expressed and shewed forth both the sayd infolders, taken away from the third infolder, and the third infolder also yet whole.

MM. The third or the inmost infolder of the childe, which because it is so thinne that one may easily see through it, the forme of the childe lying therein, somewhat sheweth himselfe to the eyes.

N. The proceeding or order of Vaynes and Arteryes, going to the Nauell from the first infolder of the child.

OPOP. The second infolder of the childe.

And OO shewe his inside, where PP sheweth his vtter side.

QR. The first infolder of the childe, where Q. noteth the outside, and R the inside, but the proceeding and order of the vessels by the second and third infolder, are perfectly knowne without any helpe of the karacters.

What

What is shewed in the eight Figure.

THE eight Table or figure expresseth the childe deliuered from all his coates, & so it sheweth him lying, by the wonderfull prouidence of nature, not as the common opinion of the vulgar sorte of writers affirmeth, but as you may heere see in these figures, and so doth it lye in the middest of the wombe. For it is most vntrue, that the childe doth lie in the wombe round, like as it were bowed, so that the knees shoulde touch to the face, but as bee is set here in the viii. Figure. And obseruing this true situation of him, you shal find commonly none other situation of the childe, nor ioyning of any ioynt of him therein, then is here expressed.

But in this figure *M M N O P O P Q R.* doe note the same as in the seuenth table, saue *M* and *M* do shew the inside, or inner part of the third infolder. But *S* sheweth heere priuately the going forth of the vessels of the Nauel, which is betweene the Nauell and the ioyning together of the vessels with the third infolder, which is also brought forth with a great space betweene the shewing, where bee certayne (as it were) knottes or swellings, according to the number of the which knots more or lesse, Midwiues foolishly doe prophesie eyther few or many children to the woman, which of the learned men is taken but for a very fantasie, and worthy of reprehension. And moreouer, when the childe commeth forth (as it chaunceth sometimes) hauing that about his necke, they say that it is the same childes destinie to be hanged, with many other foolish conceites, rather to be laughed at, then to be beleeued.

The

The declaration of the Karacters of the ninth Figure of Women.

THe ninth Figure sheweth the Matrix cut forth of the body, being of that bignesse as it was seene taken forth of a womanne at the last Anathomie which I did see at the vniuersitie of Padua in Italye. And moreouer wee haue so diuided and cut asunder the bottome of the Matrix by the middle, that the concauitie and hollow bought within the same might be perceiued, and the thicke substance also of both the coates of the Matrix, in women when they be with childe.

AABB. The concauitie and hollow bought of the bottome of the Matrix.

CD. A lyne somewhat after the manner of a seame called in Latine Scortum, which doth belong to the place wherein the testicle doth lye, which swelleth somwhat forth into the bought of the bottome of the Matrix.

EE. The thicknes of the inner and proper coate of the bottome of the Matrix.

FF. A portion of the innermer bottome of the Matrix, swelling forth downeward from the higher seate of the Matrix, into the holownes and bought of the bottome.

GG. The beeginning of the necke or opening place of the bottome of the Matrix.

HH. The second or innermer infolder of the bottome of the Matrix, descended from Peritoneum.

II. Here wee haue reserued a portion on both the sides of the thin courerings, descended from Peritoneum, and

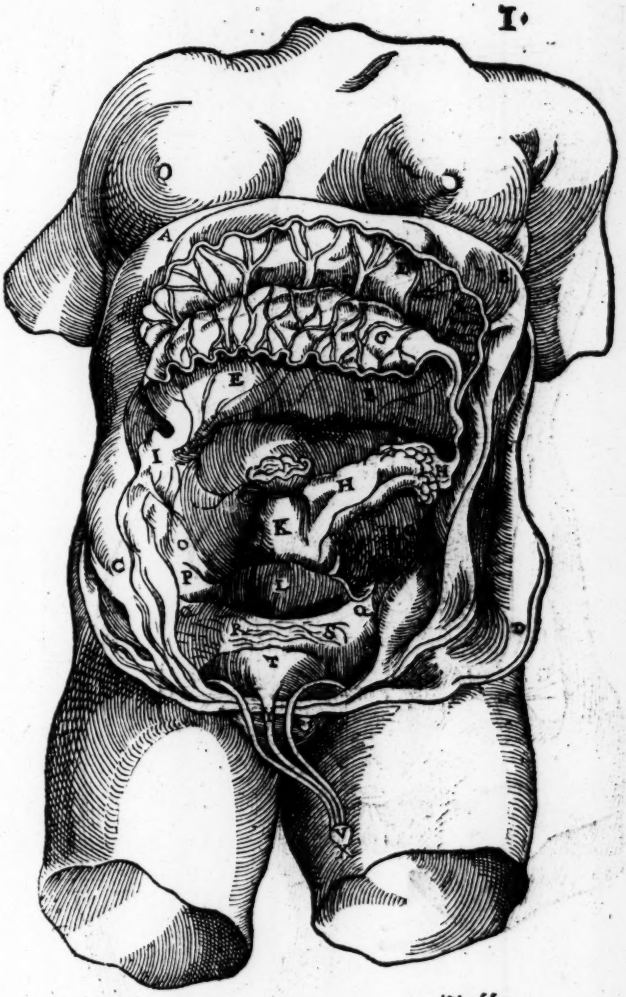
conteyning the Matrix.

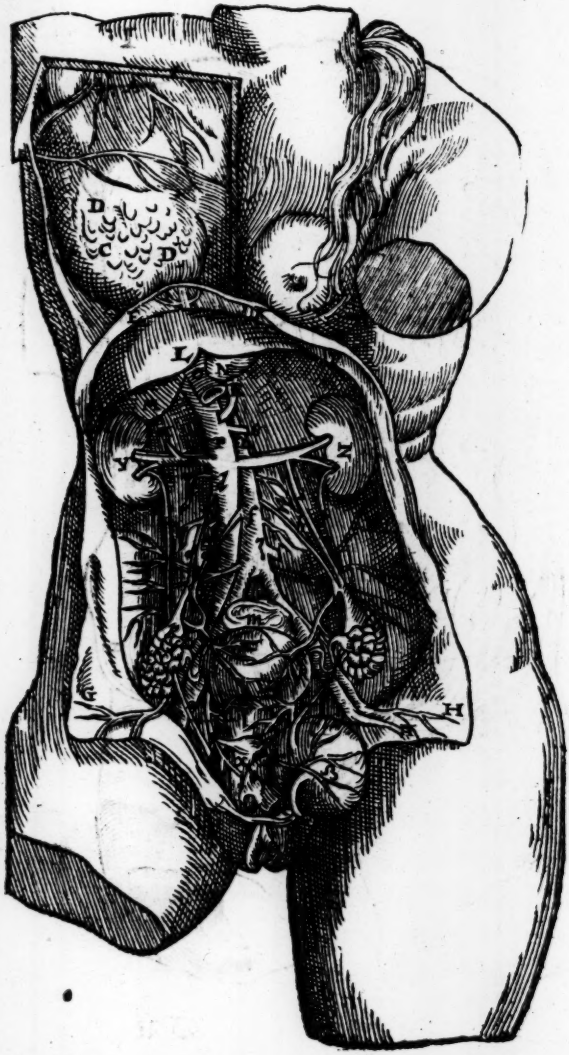
K Here is also seene the substance of the necke of the Matrix, because the cutting, wherwith we diuided the bottome of the Matrix, was begun at this place.

L. A part of the neck of the bladder, implanted into the necke of the Matrix, casting forth into it the vrine. The swelling partes of Abdomen, and whatsoeuer is els to be considered thereof, they may be sufficiently knowne without direction of Karacters.

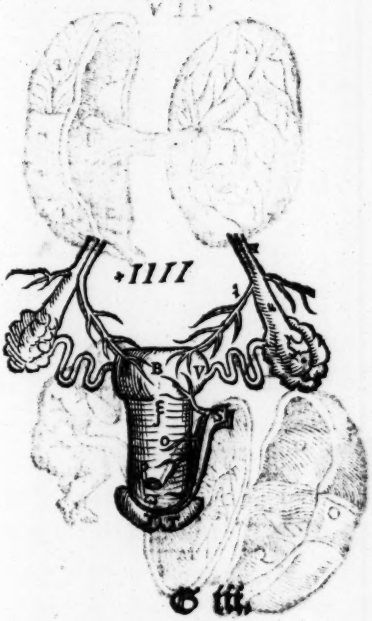
The end of the first booke.

I.




D
D
L
G
H


III
M
L


VII
IIII

V



IV



III

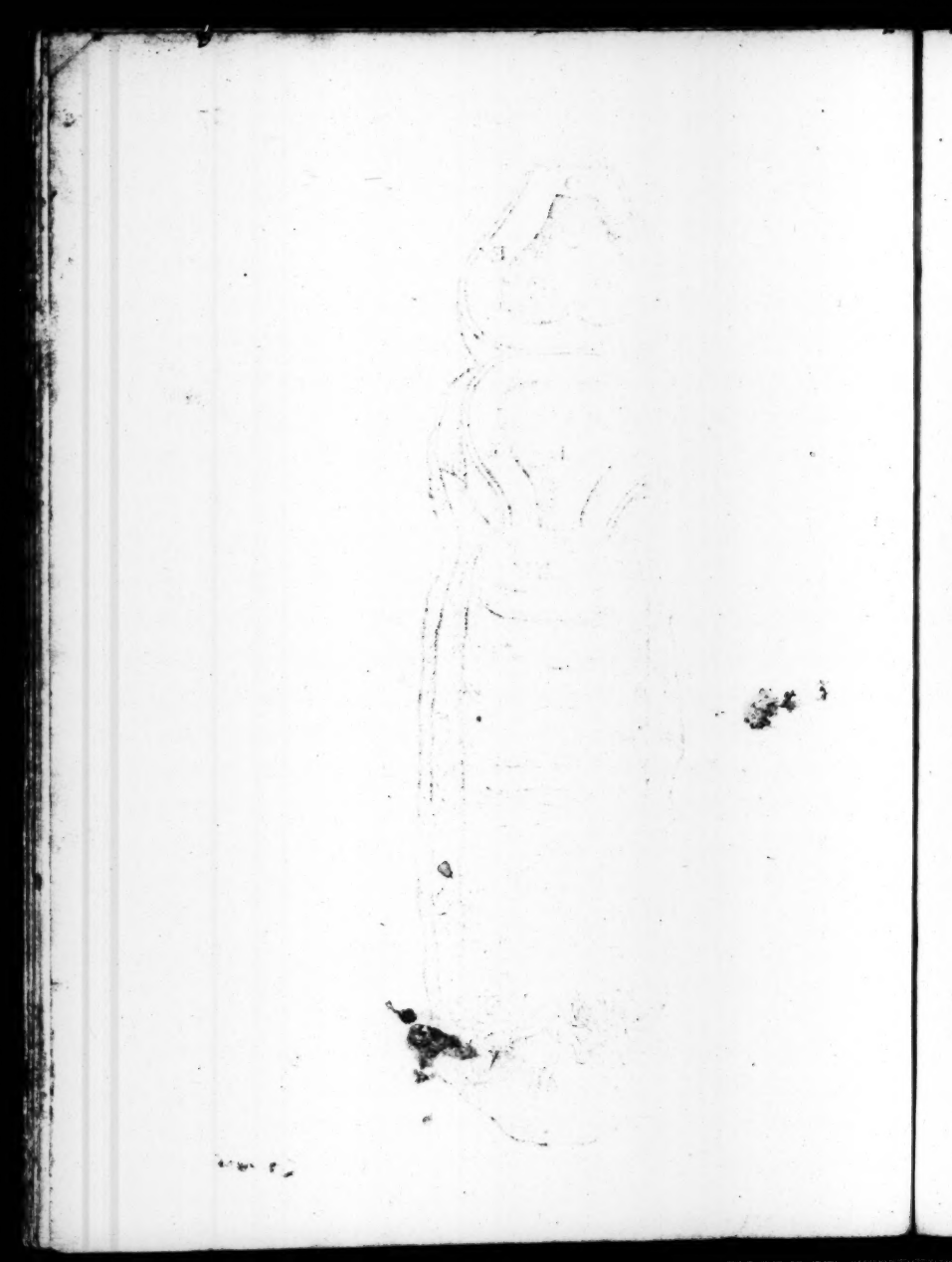


IIII



IX.





The second Booke of the birth of Man.

Of the time of birth, And which is called naturall, or vnnaturall. Chap. I.

IN the first booke we haue sufficiently set forth and described the manner situation, and forme of the Matrix wherein man is conceiued, with diuers other matters appending and concerning the better vnderstanding of the same. And now here in this second booke, we will declare the maner of the quiting and deliuerance of the Infant out of the mothers wombe, with other things thereto appertaining. And first here in this Chapter we will declare the tokens and signes, whereby ye may perceiue whether the time of labour be neere, or not: For when the houre of labour approcheth neere, these signes following euermore proceede and come before.

First certaine dolors and paines begin to growe about the guttes, the nauill, and in the vaines of the backe, and likewise about the thighes, & the other places being neere to the priuie parts, which likewise then begynneth to swell and to burne, and to expell humors so that it giueth a plaine and eminent token that the labour is neare.

But ye shall note, that there is two manner of birthes, the one called naturall, the other not naturall. Naturall birth is, when the childe is borne both in due season, and also in due fashion.

The due season is most commonly after the ninth month, or about fortie weekes after the conception, although

though some be deliuered somtimes in the seuenth moneth, and the childe proueth very well. But such as are borne in the eyght month, either they be dead before the birth, or els liue not long after.

The due fashion of byrth is this: first the head commeth forward, then followeth the necke and shoulders the armes with the hands lying close to the body toward the feete, the face and forepart of the child being toward the face and forepart of the mother, as it appeareth in the first of the byrth Figures. For as hath bene sayd already in the first Booke, before the time of deliuerance, the childe lyeth in the mothers wombe the head vpward, and the feete downeward, but when it should be deliuered it is turned cleane contrarie, the head downeward, the feete vpwards and the face towards the mothers belly, and that if the byrth be naturall. Another thing also is this, that if the birth be naturall, the deliuerance is easie without long tarying or looking for it.

The birth not naturall is, when the mother is deliuered before her time or out of due season, or after any other fashion then is here spoken of before: as when both the legges procede first, or one alone, with both the hands vp, or both downe, either els the one and the other downe, and diuers otherwise, as shallbe hereafter more clearly declared.

Of

Of ease and vneasie, difficult, or dolorus deliuerance, and the causes of it: with the signes how to know and foresee the same. Chap. II.

VEry many bee the perils, dangers, and thzonges which chaunce to women in their labour which also ensue and come in diuers wayes and foz diuers causes, such as I shal here declare.

First when the woman that laboureth is conceiued ouer young, as befoze xii oz xb, yæres of age (which chaunceth sometime, though not very often) and that the passage be ouer angust, streate, oz narrowe, other naturally, oz els foz some disease and infirmitie, which may happen about that part, as apostumes, pulhes, pyles, oz blisters and such other. Thzough which causes, nature cannot (but with great doloz and paine) open and dilate it selfe, to the expelling and deliuerance of the childe. And sometimes the beske oz bladder, oz other intrailes beeing about the Matrix oz Woombe, be also apostumate and blistered, which being græued, the Matrix oz Woombe likewise foz vicinitie and neighbourhood is græued with them, and that hindereth greatly the deliuerance. Also sometimes in the fundement are hemozhoides, oz pyles, and other pu thes, chappings oz chines, which cause great paine. Also hardnesse and difficulty oz binding of the bellie, which things foz the griefe and paine that ensueth of them, causeth the woman to haue little power to helpe herselfe in her labour.

Furthere-

Furthermoze, if the partie bee weake and of feble complexion, oz of nature very colde, oz too young, oz very aged, oz exceeding grosse and fat, oz contrary wise too spare, and leane, oz that she neuer had childe before, oz that she be ouer timorous and fearefull, diuers, wayward, oz such a one that will not be ruled, remouing her selfe from one place to another, all such things causeth the labour to be much more painefull, cruell, and dolorus, then it would otherwise bee. Also ye must vnderstand, that gendrally the birth of a man childe is easier then the birth of the woman childe.

Item, if the childe be of a fuller and greater groweth then that it may easily passe that narrow passage, oz contrary wise, if it bee so faint, weake and tender, that it cannot turne it selfe, oz dooth it very slowly, oz if the woman haue two Children at once, other els that it, with the which she laboureth be a monster, as for example, if it hath but one bodye and two heads as appeareth in the xviii. of the birth figures, such as of late was seene in the dominion of Werdenbergh.

Againe, when it procedeth not in due time, oz after due fashion, as when it commeth forth with both feete oz both knees together, oz els with one foote onely, oz with both feete downewardes, and both handes vpwards, other els (the which is most perilous) sidelong arselong, oz backlong, other els (hauing two at a birth) both procede with their feete first, oz one with his feet, and the other with his head, by those and diuers other wayes the woman sustaineth great dolor, paine, and anguish.

Item, if the woman suffer abortement, that is to

say

say, bring forth her childe in the iiii. or v. moneth after the conception, which is before the due time, in this case it shalbe great paine to her, for so much as in that time, the porte of the wombe is so firmely and strongly enclosed, that vnneath the point of a needle may enter in at it.

Also if the childe be dead in the mothers belly, it is a very perillous thing, forsomuch as it cannot bee easily turned, neither can it weld or help it selfe to come forth or if the child be sicke or weakened, so that it cannot for feebleneſſe helpe it selfe. The which thing may be forseene and knowne by these tokens: if the woman with child haue bẽ long sicke before her labour, if she haue him sore lacked, if after her conception she haue had daily & vnwontly her flowres, if straight after one moneth vpon the conception her brestes yeeld any milke, if the child stir not, ne moue at such time as is conuenient for it, these be arguments and tokens that it should be very weake. By what tokens ye shall know it is dead, I shall shew you hereafter.

To knowe whether the childe be weake in the mothers belly.

Also there is great perill in labouring, when the secundine or latter byrth is ouerfirme or strong, and will not soone riue or breake asunder, so that the child may haue his easie comming forth. And contrariwise when it is ouerweake, slender, or thinne, so that it breaketh asunder before that the childe bee turned, or apt to issue forth, for then the humors which are collect and gathered together about this secundine or second birth, passe away sooner then they should doe, and the byrth shall lacke his due humidities and moystures which should cause it the easilier to procæde, and with lesse paine.

Perill in the secundine.

The byrth also is hindered by ouermuch colde, or ouermuch

ouermuch heate: for in ouermuch colde, the passage and all other pores of the labouring woman bee coarcted & made more narrower then they woulde otherwise be. Likewise ouermuch heate debiliteth, weaketh, and fainteth both the woman and the childe, so that neither of them in that case can well weeld or helpe themselues for faintnesse.

And further, if the woman haue vsed to eate commonly such meate or fruites which doe exicate or drye, and constraine or binde, as Medlers, Chestnuts, and all sowre fruits, as Crabbes, Chokepeares, Quinces, and such other, with ouermuch vse of Vergeus, and such like sowre sauces, with Ryse, Veall, and many other things: all this shall greatly hinder the byrth.

Also the vse of colde bathes after the fift moneth following the conception, or to bath in such water where Alome is, Iron, or Salt, or any such things which doe coarct and constraine, or if shee haue beene oftentimes beatie and mourning, or ill at ease, or if she haue beene kept ouer hungry and thirstie, or haue vsed ouermuch watch and waking: either if she vsed a little before her labour, things of great odour, smell or sauour, for such things (in many mens opinions) attract and draw vpward the mother or Matrix, the which is great hinderance to the byrth.

Also, if the woman feele paine onely in the backe, and aboue the nauel, and not vnder, it is a signe of hard labour: likewise if she were wont in times passed to be deliuered with great paine, is an euidence and likelyhood of great labour alwayes in the birth.

Tokens of easie deliuerance.

Now signes and tokens of an expedite and easie deliuerance, be such as be contrary to all those that haue beene

bene rehearsed before. As for example, when the woman hath bin wont in times passed easily to bee deliuered, and that in her labour shee feele but little thyng or dolour, or though shee haue great paines, yet they remaine not still in the vpper parts, but descend alwaies downe-wardes to the neather partes, or bottome of the belly. And to be short, in all painefull and troublesome labours, these signes betoken and signifie good speed, and lucke in the labour: vnquietnesse, much stirring of the childe in the mothers belly, all the througes and paines tumbling in the foreparte of the bottome of the belly, the woman strong and mightie of nature, such as can well and strongly helpe her selfe to the deliuerance of the byrth.

And againe, euill signes be those, when she sweateth colde sweat, and that her pulses beate and labour ouer sore, and that shee her selfe in the labouring faint and sowne: these be vnluckie and mortall signes.

How a Woman with childe shall vse her selfe, and what remedies be for them that haue hard labour. Chap. III.

TO succour and helpe them that are in such difficult peril of labour, as we haue spoken of before, yee must obserue, keepe, and marke those thinges that wee shall (by the grace of God) shewe you in this Chapter following.

How the labour may be made more easie.

First the woman with childe must keepe two dyets, the one a moneth before her labour, the other in the very

very labouring. And aboue all things she must eschue and forbeare all such occasions which may hinder the byrth, to the vttermost of her power, the which occasions we rehearled in the Chapter before. But if there bee any such thing which cannot bee auoyded, for so much as it commeth by nature, or by long continuance and custome, in this case yet ye shall vse some such remedies, the which may somewhat allwage it, mollifie it, or make it more easie or tollerable, so that it hinder the byrth so much the lesse.

But if it so bee, that any infirmitie, or disease, swelling, or other apostumation chaunce about the mother or the priuie parte, or about the bellicke or bladder, as the stone, the strangury, and such like, the which things may cause such straitnes and coarctation, that vnneath without great and horrible payne the partie can bee deliuered or discharged: In these cases it behoueth such things to be looked vnto, and cured, before the tyme of labour commeth, by the aduise of some expert Surgion.

Also if the woman be ouermuch constipate or bound, most commonly she must vse, the moneth before her labour, such things the which may lenifie, mollifie dissolue, and loose the belly, as apples fryed with sugar, taken fasting in the morning, and after that a draught of pure wine alone, or els tempered with the iuyce of sweete and very ripe apples.

Also to eate figges in the morning fasting, and at night, looseth well the belly. If these profite not, Cassia fistula taken iii. or iiii. drammes one halfe houre before dinner, shall loose the belly without perill.

Againe

Againe, in this case shee must refraine from all such thinges as doe harden, restraine, & constipate, as meats boyled or rosted, and Rice, hard egges, beefe, chestnuts, and all sowre fruites, and such like.

Also if further necessitie require, shee may receiue a glister, but it must be very gentle and easie, made of a pynte of the broath of a chicken, or other tender flesshe, therto putting so much course Sugar, or hony, as may make it reasonably sweet, & halfe a spoonefull of white salt. Or for the poore woman may bee made a glister of a pynt of water, wherein hath beene sod mallowes, or Holyoke, with Hony and Salt, as before. She may vse also some other easie and temperate purgation, to mollifie and loose her withall, as Mercury sodden with flesshe in pottage, and diuers such other, or els a suppositer tempered with Sope, Larde, or the yolkes of Egges. Things to loose the belly.

And if it chaunce that (the labour drawing neere) she ware faint or sickly, then must yee comfort her with good comfortable meate, drinke, wholesome and noble electuaryes, and in this tyme must shee doe all such thynges the which canne make her apt and sufficient to her labour, and to vse such thinges the which may laxe, open, and mollifie the nature of the passage, so that the byrth may the more freely proceede, and that chiefely in the younger women. The elder women, for because that those partes in them be somewhat dryer, and harder, therefore they must vse boat and moyste things, which haue propertie to lenifie and louple, and that both in meat and drinke, and also in outward fomentations, bathings, suppositories, and annoyntments. Wherewith to comfort the woman in her labour.

Ointments to supple.

Annointments wherewith ye may couple the priuie place, be these, Hens greece, Duckes greece, Goose greece, also oyle Oliue, Linceede oyle, the oyle of the Fenegreke, or the viscosite of holioke, and such other: and for drinke, lette her vse good rype Wine mixed with water. Also there must be a consideration in the dyeting of the woman, that shee may vse such thinges the which may moysten her, and not make her fat. Contrariwise, let her auoyde such things the which should excicate, drye, constraine, or coarct her, and that all the moneth before her labour. But about ten dayes before the time (if she feele any paine or griefe) let her vse euery day to walh or bath her with warme water, in the which also that she tary not ouer long in bathing, for weakning of her, and therein let her stand, so that the water come aboue the Nauel a little, and also seeth in the water, Malowes, Holyoke, Camomell, Mercurye, Maydenhayre, Lineseede, Fenegreke seede, and such other thinges which haue vertue to mollifie and supple. And if it be so, that for weakenesse of the bodie she may not indure this bathing in warme water, then with a spunge or other cloth dipped in the forsaid bath, let her sokingly walh her feete, her thighes, and her priuie partes, the which thinges shall greatly profite her. But in such time beware ye come not in the common hotte houses, for they would cause you to be feeble and faint, which were ill in this case.

Bathes to loose and gently to open the body.

Annoyntments to supple.

And when yee are thus bathed or washed, then shall it bee very conuenient for you to anoynt with the forsaid greces and oyles, your backe, belly, nauell, sides, & such places as are neere to the priuie partes. Furthermore it shall be greatly profitable for her, to conuey inward

ward into the priuie parte these forelayde oyles or greces, with a spunge, or other thing made for the purpose, she lying vpright, the middest of her body most hyest, so that it may the better remaine within her, and that chiefly if the Matrix be dry, or els the partie very leane and spare.

It shall be also very profitable for vs to suffume the neather places with Muske, Amber, Gallia, Muscata, which put on embres, yeelde a goodly sauour, by the which the neather places open themselues, and drawe downeward.

Also as I sayde before, thee must take good heede to her dyet, that thee take thinges the which may comfort and strengthen the bodie, feeding not ouermuch of any thing, and to drinke pleasant and well sauouring wine, or other drinke, also moderately to exercise the bodie in doing something, stirring, mouing, going, or standing, more then otherwise she was wont to doe, these thinges further the byrth, and make it the easier, And this is the manner of dyet, the which wee aduise the woman to keepe the moneth before her labour, or longer. Sweete fumes.

Another dyet there is, the which shee ought to obserue in the time of labour, when the stormes and thronges beeginne to come on, and the humours which yet hytherto haue remayned about the Matrix or Mother collected, nowe beeginne to flowe foorth: and this manner of dyet consisteth in two sortes. First, that such thinges bee procured and had in readinesse, which may cause the byrth or labour to bee very easie. Secondly, to withstande, defende and to putte away (so neare as may bee) the instant What is to be done when the time of labour is come.

and present dolours. And as touching this point, it shall be very profitable for her, for the space of an houre to sit still, then (rysing againe) to goe vp and downe a payre of stayres, crying and reaching so loud as she can so to stir her selfe.

And also it shall bee very good for a time, to retaine and keepe in her breath, for because that through that meanes, the guttes and entralles bee thrust together, and depressed downeward. And it shall bee very good to receiue some medicine to prouoke the byrth, of the which we will speake more hereafter.

Now when the woman perceiueth the Matrix or Mother to ware lare and loose, and to bee dissolued, and that the humours issue foorth in great plentie, then shall it bee meete for her to sit downe, leaning backewarde, in manner vpright: for which purpose in some regions (as in Fraunce and Germanie) the Midwiues haue stooles for the nonce, which beeing but lowe, and not high from the ground, bee made to compasse-wise and caue or hollowe in the middest, that that may be receiued from vnderneath which is looked for, and the backe of the stoole leaning backwarde, receiueth the backe of the woman. The fashion of the which stoole, is set in the beginning of the birth figures hereafter.

Of the Midwiues stoole.

And when the time of labour is come, in the same stoole ought to bee put many clothes or cloutes in the backe of it, the which the Midwife may remoue from one side to another, according as necessity shal require. The Midwife her selfe shal sit before the labouring woman, & shall diligently obserue and waite, how much, and after what meanes the childe stirreth it selfe: also shall

ſhall with her handes, firſt annoynted with the oyle of Almondes or the Oyle of thoſe white Lilies, rule and direct euery thing as ſhall ſeeme beſt.

Also the midwife muſt inſtruct and comfort the partye not onely refreſhing her with good meate and drinke, but alſo with ſweete wordes, giuing her good hope of a ſpædeful deliueraunce, encouraging and enſtomaking her to patience and tollerance, bidding her to holde in her breath ſo much as ſhe may, alſo ſtriking gently with her hands her belly about the Nauell, for that helpeth to depreſſe the birth downeward. The Midwife muſt giue comfortable words to the partye trauailing.

But if the woman be any thing groſſe, fatte, or fleſhie, it ſhalbe beſt for her to lye groueling for by that meanes the matrix is thruſt and depreſſed downeward annoynting alſo the priuie parts with the oyle of white Lilies. And if neceſſity require it, let not the midwife be afrayde, ne aſhamed to handle the place, and to relaxe and looſe the ſtraightes (for ſo much as ſhall lye in her) for that ſhall helpe well to the more expedite and quicke labour.

But this muſt the midwife aboue all thinges take heede of, that ſhe compell not the woman to labour before the birth come forwarde, and ſhew it ſelfe: For before that time, all labour is in vaine, labour as much as ye liſt. And in this caſe many times it commeth to paſſe, that the partye hath labored ſo ſore before the time that when ſhee ſhould labour indeede, her might and ſtrength is ſpent before in vaine, ſo that ſhee is not now able to helpe her ſelfe, and that is a perillous caſe.

Furthermore, when the Secundine or ſecond byrth (in the which the byrth is wrapped and contayned) doth once appeare, then may ye know that the labour

is at hand, wherefore if the saute secundine breake not of his owne kinde, it shall be the midwines part and office, with her nayles easily and gentlely to breake it rent it, or if that may not conuenientlye bee done, then rayse vp betweene your fingers a peece of it, and cut it off with a pair of sheares, or sharpe knife, but so that ye hurt not the birth with the cut. This done, by and by ensueth consequently the flure and flowe of humors, of the which I spake before, and then next followeth immediately the birth.

But if it so chaunce that the Secundine should be cut by the mid wife, and all the watery parte issued and spent before due time and necessity should require it, so that the priuie passage be left excicate and dry, the birth not yet appearing, by this meanes the labour should be hindred and letted. In this case yee shall annoynt and moiste that priuie passage with the Oyle of white Lillies, or some of the greeces spoken of before, first warmed, and so conueyed into the priuie partes, the which thinges will cause the way to bee slippery, supple, and easie for the byrth to passe. But chiefely in these difficulties should profit the white of an egge, together with the yolke powred into the same place, which should cause it to bee most slippery and slyding, and supply the roome of the naturall humidities spent before.

The head proceeding first.

And if it be so, that the birth be of a great growth and the head sticke in the comming forth, then must the mid wife helpe all that shee may, with her hand first annoynted with some oyle, opening and enlarging the way, that the child may be the freer. Likewise must bee done if shee beare two children at once. And all this is spoken

spoken of the naturall byrth, when that first proceedeth the head, and then the rest of the body ordinately, as yee may see in the first of the figures following.

ii. But when the byrth commeth not naturally, then must the midwife do all her diligence and payne (if it may be possible) to turne the birth tenderly with her annoynted handes, so that it may bee reduced againe to a naturall byrth. As for example: Sometime it chaunceth the child to come the legges and both armes and handes downeward, close to the sides, first forth, as appeareth in the second of the birth figures. In this case the midwife must doe all her paine with tender handling and annointing to receiue forth the child, the legges being still close together, and the handes likewise remayning, as appeareth in the sayde second figure. The ii. figure. The legges & both handes downe proceeding first

Howbeit, it were farre better (if it may bee done by any possible wayes or means) that the midwife should turne these legges comming first forth, vpwardes againe by the bellyward, so that the head might descend downeward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

iii. Againe sometime the byrth commeth forth with both legs and feete first, the handes being lifted vp aboue the head of the childe, and this is the perilous manner of byrth that is, as appeareth in the iii. of the byrth figures. And here must the midwife do what shee may to turne the byrth (if it may be possible) to the first figure, and if it will not be, then reduce the handes of it downe to the sides, & so to reduce it into the second figure. But if this also will not be, then receiue the feete as they The iii. figure.

come forth and bind them with some fayre linnen cloth and so tenderly and very softly lose out the byrth till all be come forth, and this is a very ieopardous labour.

The iiii figure.

iiii. Also sometime the byrth commeth forth with one foote only, the other being lyft vpward, as appereth in the fourth figure. And in this case it behoueth the labouring woman to lay her vpright vpon her backe holding vp her thighes and belly, so that her head bee the lower part of her body, then let the Midwife with her hand returne in againe the foote that commeth out first, in as tender manner as may be, and warne the woman that laboureth to stir and moue her selfe, so by the mouing and stirring, the birth may bee turned the head downeward, and so to make a naturall birth of it, and then to set the woman in the stoole againe, & to doe as yee did in the first figure. But if it be so that notwithstanding the mothers stirring and mouing, the byrth do not turne, then must the midwife with her hand softly fetch out the other leg which remained behinde, furthermore taking heed of this, that by handling of the childe she do not remoue, ne set out of their place the two hands hanging downeward toward the feete.

The v. figure.

v. Likewise sometime it commeth to passe, that the side of the child commeth forward, as appeareth in the v. figure, and then must the midwife do so, that it may be returned to his naturall fashion, and so to come forth

The vi. figure.

vi. Also sometime the child commeth forth the feete forward, the legs being abroad, as in the vi. figure, and then must the midwife see that the feete and legges may be ioyned together, and so come forth euermore regarding the hands, as I warned you before.

The vii. figure.

vii. If it come with one of the knees or both forward,

ward, as in the viii. figure, then must the Midwife put vp the birth, till such time as the legges and feete come right forth, and then do as afore.

viii. When the child commeth headlong, one of the hands comming out and appearing before, as in the viii. figure, then let the byrth proceed no farther, but let the Midwife put in her hand, and tenderly by the shoulders thrust in the byrth againe, so that the hand may bee resettled in his place, and the birth to come forth ordinately and naturally, as in the first figure But if by this meanes the hand come not to his conuenient place, then let the woman lye bywight with her thighes and belly vpwards, and her head downwards, so that by that meanes it may be brought to passe, and then bring her to her seate againe. The 8. figure.

ix. But if it proceed with both hands forward, then must ye likewise do as before, by the shoulders thrusting it back againe, vntill such time as the hands lye close to the sides, & so come forth, as appeareth in the ix figure. The ix. figure.

x. But when it commeth arsward, as in the x. figure may be seene, then must the Midwife with her hands returne it againe, vntill that time that the birth be turned the legges and feete forward: either els, if it may be so, it were best that the head might come forwarde, and so naturally to proceede. The x. figure.

xi. But when the birth commeth forth with both the hands and both feete at once, as in the xi. figure then must the Midwife tenderly take the childe by the head and returne the legs vpward & so receiue it forth. The xi. figure.

xii. And if so be that it appeare and come forth first with the shoulders, as in the xii. figure, then must ye fair & softly thrust it backe againe by the shoulders, till The xii. figure.

such

such time as the head come forward.

The xiii. figure.

xiii. And when it commeth brestward as in the xiii. figure the legges and hands biding behinde, then let the midwife take it by the feete, or by the head, which that shalbe most apt and commodious to come forward returning the rest vpward, and so to receiue it forth: but if it may be bedling, that shalbe best.

The xiiii. figure.

xiiii. Now sometime it chanceth the woman to haue two at a burthen, and that both procæde together headlong, as in the xiiii. figure, and then must the Midwife receiue the one after the other, but so, that shee let not slip the one, whilest she take the first.

The xv. figure.

xv. If both come forth at once with their feete forward, then must the Midwife be very diligent to receiue first the one, and then the other, as it hath beene shewed before.

The xvi. figure.

xvi. When the one commeth headlong, the other feetewise, then must the midwife helpe the birth that is most neerest the issue, and it that commeth footelong (if shee can) to returne it vpon the head, as is spoken of before taking euer heed that the one be not noysome to the other in receiuing forth of either of them.

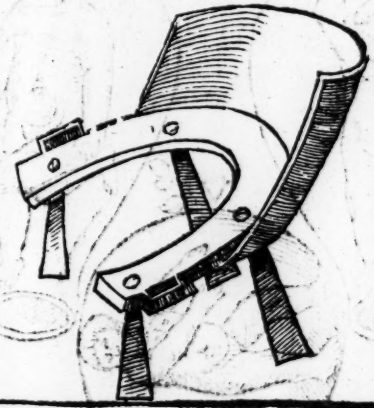
And to be short, let the midwife often-times annoint and mollifie the way and passage with some of the foresayd oyntments, to make the womans labour so much the easier, and haue the lesse trauaile and paine. And if there chance to be any apostume or disease about those places in the time, by such annoynting to allay and swage the paine, so that for that time it may be the lesse griefe to the partie, as I spake before also. And for them that be in this case, it shalbe best to lye groueling, as I said of the grosse, fat, and fleshie women

THE

THE BIRTH FYGVRES

THE WOMANS STOOLE

THE



II



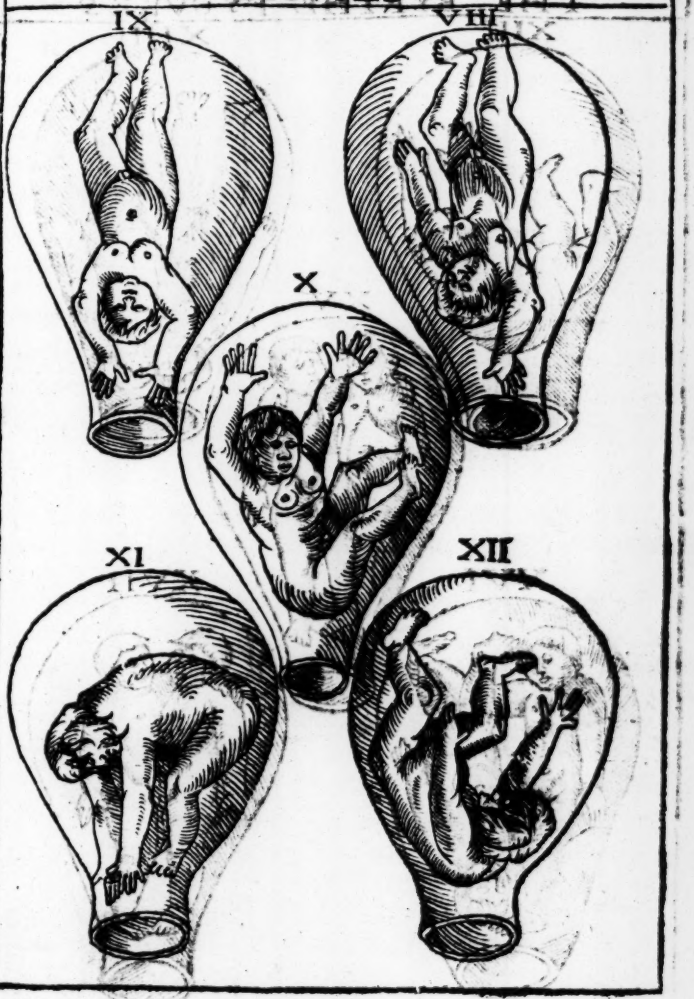
I



THE BYRTHE



FYGVRES



THE BYRTHE FYGVRES

XIII



XIIII



XV



IIX

XVI



XVII



Remedies and medicines by the which the labour may be made more tollerable, easie, and without great paine. Chap. V.



THe things which helpe the birth and make it more easie, are these. First the woman that laboureth must either sit groueling, or els vpright, leaning backewarde, according as it shall seeme commodious & necessary to the partie, or as she is accustomed. And in Winter or colde weather, the chamber wherein shee laboureth must be warmed: and in Summer or hotte weather let in the ayre to refresh her withall, least betweene extreame heate and labour the woman faint and sowne. And furthermore, shee must be prouoked to sneesing, and that either with the powder of Eleborus, or els of Pepper. Also the sides of the woman must be stroken downward with the hands, which helpeth greatly and furthereth. And let the midwife alway be very diligent, prouiding & seeing what shall be necessary for the woman, annointing the priuities with oyle, or other such greece as I spake of before, in this fashion.

Meanes to helpe and prouoke the birth.

Take the oyle of white Lillies, or Duckes greece, and with that temper two graines waight of Saffron, & one graine of Muske, and therewith annoint the secret partes, If this profite nothing, then vse this suffumigation.

A good mollifying oyntment.

Take Myrrhe, Galbanum, Castorium, let these be beaten, and make like pilles of them, tempered together with Bulles Gall: then take a dram of these Pilles, and put it on hotte coales, and let the woman receiue the fume and sauour of it vnderneath.

Another perfume. Take yellowe Brimstone, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all those togeather, making of them pilles, and with those also yee may make fume, to bee receiued vnderneath.

Item, the fume of Cullues dung, or Hawkes dung, by putting to it of Oppoponacum, is soueraigne for the same. All these fumes open the pores beneath, and causeth nature to be the freer in deliuerance.

Also, it is very good to dip Wooll in the iuyce of Rue, and the same to conuey into the secreets. Also the powder of Aristolochia Rotunda, or the roote called Bothor Martis, Cyclaminus, or Malum Terre, or the seede of Stauisagre, anie of these wrapped in Wooll and conqayed inwarde, prouoketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, and wrap them together in wooll, and minister them inward, for that will bring foorth and prouoke the byrth, whether it bee aliue or dead. Also the rinde and barke called Cassia Lignea beaten to powder, and tempered with Wine, and drunken, prouoketh well the birth.

Item, Asa fetida, of the bigneſſe and waight of a Peaſe, mingled togeather with Castorium, of the waight of a dram, beaten together and tempered with Wine mixed with water, and so drunke, is very good to prouoke the byrth. Also Canell drunke with Wine is very good.

Item, take a scruple of Roses, with the water of the seede

of

of Fenegreke, Cicercula, Mayden-hayre, all beaten together and ſodden, and the oyle of blew Flouredeluce, a ſmall quantitie tempered therewithall, and then giue it to the womanne that laboureth, and it ſhall prouoke the birth greatly. And Caſſia lignea, and Aſa fetida drunke with Wine, be very good for the ſame.

Alſo, Holyoke ſodden in conduict water and drunken, is ſoueraigne for the ſame purpoſe, and it is very good for her to waſh her in the water in the which this Holioke is decoct and ſodden.

Item, certaine pilles the which make the labour eaſie and without paine.

Take Canell, Cinamome, and Sauine, of each a dramme, of Caſſia lignea a dram and a halfe. Of Myrrhe Ariſtolochia Rotunda, and Caſtus amarus, of each a dram, of Storax liquida halfe a dram, and of Oppium the waight of xii. graines, beate theſe altogether, and fourme them into pilles, and giue vnto the woman two drammes of theſe pilles, with two ounces of good olde Wine.

Item, Saffron and Siler montanum prouoketh the birth of any liuing thing, if it be drunken: howbeit to a woman giue neuer paſſing a dram at once of Saffron, for greater quantity ſhould greatly hurt.

Item, take fiue drams of Sauine, of Rue or hearbe Grace one dragma and a halfe, of Iuniper beryes two drammes, of Aſa fetida, Amoniacum, Madder, of each two drammes: of theſe make pilles, giuen to the woman in labour, with water in which is ſodden Sauine and Peniriall, or elſe with the broth of Cicercula, and the iuyce of Rue, ſhall helpe verie greatly.

Item, Take two drammes of Sauin, of Aſa fetida, Amoniacum, and Madder, of each halfe a dramme, theſe temper to-

gether in pilles, and giue her with Wine one dramme of the same.

Item, take of Aristolochia longa, Pepper, and Myrrhe, of each like much, confict them together with Wine, and make pilles of them, and minister them with an ounce of water of the decoction of Lupines, these pilles be of such efficacie and strength, that it alleuiateth and vnpaineth the birth, it deliuereth the Matrix or Mother from all manner of byrth, bee it aliue or dead.

Item, take of white Bedellium, Myrrhe, and Sauin, of each like much, temper these with Cassia lignea, and Honey, and make pilles of them to the bignesse of Peason, and of these pilles giue at each time fiue to the labouring woman, which be of the same might and strength, that the other pilles spoken of here next before are.

Item, take of Mirrhe, Castorium, and Storax, of each one dram, temper them with Hony, and make pilles of it: these for this purpose excell and passe all other, they be of such vertue and strength in operation.

A plaster to prouoke the birth.

Take wylde Goward, and seeth it in water, in the same water temper Mirrhe, the iuyce of Rue, and Barley meale, so much as shall be sufficient, stampe these things together, and make it plasterwise, then lay it to the womans belly betweene the Nauell and the nether part: This plaster shall helpe marueilously.

And although many other thinges there bee which haue vertue and power to prouoke the byrth, and to helpe it, yet leauing all such things for breuity & shortnesse.

neſſe, we haue ſet here onely a certaine, whoſe efficacy and power is ſufficient to this preſent purpoſe.

How the ſecundine or ſecond birth ſhall be forced to iſſue forth, if it come not freely of his owne kinde, Chap. V.



Here alſo ſomtime it commeth to paſſe, that the Secundine, which is wont to come together with the birth, remaine & tarry behind, and follow not, & that for diuers cauſes. One is, becauſe peraduenture the woman hath beene ſo ſore weakened and feebliſhed with trauaile, dolour, and paine of that firſt birth, that ſhe hath no ſtrength remaining to helpe her ſelfe to the expelling of the ſecond birth. Another may be, that it be entangled, tyed, or let within the Matrix (which chanceth many times) or that it bee deſtitute of humors, ſo that the water bee flowne from it ſooner then time is, which ſhould make the places more ſlippery and more eaſie to paſſe thorow: Or els, that the places ouer wearied with long and ſore labour, for paine, contract or gather together, and enclofe themſelues againe, ſo that the places be ſwolne for anguiſh and paine, and ſo lette the comming forth of the ſecond birth.

But to be ſhort, of whatſoeuer it bee thus ſtopped, the Midwife in any wiſe muſt finde ſuch meanes, that it may be vnlooſed and expulſed: for otherwiſe great inconuenience ſhould chaunce to the partie, and ſpecially ſuffocation and choking of the Matrix, which alſo muſt ſo much the more bee taken heede to, for becauſe

the ſecond byrth retayned and kept within, will ſoone putrifie and rotte, whereof will enſue ill, noyſome, and peſtiferous vapours, aſcending to the heart, the braynes, and the midriffe, through the which meanes the woman ſhall be ſhort winded, faint hearted, often ſounding, and lying without any manner of mouing or ſtirring in the pulſes, yea, and many times is plainly ſuffocated, ſtrangled, and dead of it. Wherefore that none of theſe thinges happen, with all diligence and payne it muſt bee prouided that the Secundine bee expelled.

Retention of flowers for weakeneſſe.

If retention of it come by weakeneſſe of the labourer, through long trauaile, then muſt ſhe bee comforted and ſtrengthened with good comfortable meates and drinkes, which may enheart her, as broth made of the yolke of Egges, or with good olde Wine, and good fat and tiate fleſh, of Birds, Hennes fleſh, Capons, Partridge, Pidgins, and ſuch like.

And if retention of this ſecundine come becauſe the place is contract together againe, eyther elſe that the Matrix is ſwollen for long payne: then muſt be vſed ſuch thinges to prouoke it out, the which do make the way ſlipper, ſupple, and eaſie for it to proceed, with the oyles of oyntments ſpoken of before, as oyle of white Lillies, of Maiorum, and of blew Lillies.

Item, The Beries of Iuniper, or Galbanum, beaten to powder, and drunke with luke warmed Wine, will cauſe the ſame to iſſue out.

Item, Sothernwood, or els peneriall ſodden in Wine, and the decoction drunken, is of the ſame vertue.

Item, to ſuffume the ſecretes with the perfumes written of beefore, is good for this purpoſe, and the va-

pour

pour of the water in which Mallowes, Holyok, & Berefoote be sodden, receiued beneath, is like good.

Also, to washe that parte in water in which is sodden Branne, or to holde a little bagge full of sodden Branne to the place, and therewithall to soake the place, is very profitable.

But if the retention of the Secundine come, by reason that it is entangled or fastened in some place of the Matrix, so that it will not resolue ne loose: Then make a fume vnderneath of Brimstone, Iuye leaues, and Cresses, or else of Cresses and Figges. Also of all odoriferous and sweete smelling things, as Amber, Muske, Frankencense, Gallia Muscata, and confection: **Neare the which sauours and perfumes put on the embres, must bee so closely receiued vnderneath, that no part of the smell do ascend to the nose of the woman: For to the nose should the sauour of nothing come, but onely of such things the which stinke, or haue abhominable smell** As Asa fetida, Castorum, Mans hayre or womans hayre burnt, Pecockes Feathers burnt. **Item, in this case, it shall be very good to make a perfume vnderneath** Of the hooue of an Asse, **which things although they bee of ill sauour, yet they bee of such nature and efficacie that they occasionate not onely the Secundine, but also dead byrthes to proceede and come forth out of the matrix. And in this case also let the woman hold her breath inward, so much as shee can, for that shall driue downeward such things as bee in the body to bee expelled.**

Item let her be prouoked to sneese with the powder of Eleborus **or** Pepper **put in the nose, holding her mouth and nose so close as may be.**

Also the oyntment which is called Vuguentum Basilicum, conueyed into the Matrix, is very good, for it mollifieth the place, and draweth out the Secundine perforce, the which so done, as it is expelled, infuse the oyle of Roses into the same Matrix. Item Rose water tempered with a quantitie of the pouder of Holyoke and drunke, is good to expell the Secundine.

And if it be so that any part of the Secundine do appeare, let the Midwife receiue it tenderly, losing it out softly, least it breake: and if yᵉ doubt that it will breake, then let the midwife tye ỳ part of the which she hath banefast, to the womans legge or foote, not verie streight, lest it breake, neither very laxe, least it slip in againe, and then cause her to sneese. Now if the Secundine tarrie or sticke, so that it come not quickly forwarde then loose it a little and a little very tenderly, wreathing it from one side to another, till such time as it be gotten out, but euer beware of violent and hastie mouing of it least with the second byrth ye remoue the Matrix also.

And if in this meane while the woman faint or sowne by reason of great paine ensuing of the taking away of this Secundine, then must ye minister such things to her the which comfort the head and the hart, as be electuaries which are confect with Muske, Ambre, and the confection of precious Stones, as Diamargariton, and such other. Also such things the which comfort the stomacke as Diagalanga, Diacinamomum, and such like, which are alwayes in a readinesse at the Apothecaries, and which also she shall receiue with Wine.

Item, to remoue the secundine, and to expell it, Take Rue, Horehound, Sothernwood, and Motherwort, of each

each like quantitie, and then take ſo much of the oyle of Lillyes, as may bee ſufficient to ſteepe, moyſten, and ſoake the foreſayd Herbes, put all this togeather in a Glaſen potte, couered with ſuch a couer that it haue a little hole or vente aboue in the top of it, and ſet this potte ouer a fire of coales ſo that it boyle a little while, then take it from the fire, and ſet it vnder the ſtoole, where the woman ſitteth, made for the nonce, hauing a pipe made for the purpoſe, of the which the one ende yee ſhall put into the vent or hole of the couer of the pot, and the other end muſt the partie receiue into her body, and ſo to ſit cloſed round about with clothes, that no vapour or ayre goe forth of the potte, hauiug a fewe coales vnder it, to keepe it hot: and thus ſit the ſpace of an hour or two, till ſuch time as the ſecundine mooue or begin to proceede of his owne kind.

And if it be ſo that ye profite not this wayes, yet then lay this plaſter on the belly, betweene the Nauill and the ſecrets, of the which we ſhall ſpeake hereafter, the which is of ſuch operation and efficacie, that it expelleth dead birthes. If for all this the Secundine come not forward, then leaue it, and vſe no more medicines, ne remedies to that purpoſe, but let it alone, for within fewe dayes it will putrifie and corrupt, and diſſolue into a watery ſubſtance, thick, like vine or other fet mixed with water, and ſo iſſue forth. Howbeit, in the meane while it will put the woman to great paine in the head, in the heart, and in the ſtomacke, as wee touched before.

How that many things chance to the women after their labour and how to auoyde defend, or to remedy the same, Chap VI.

IT is also to bée vnderstanded, that many times after the deliuerance, happeneth to women eyther the feuer, or ague, or swelling, or inflation of the body eyther tumbling in the belly, or els commotion or setling out of order of the Mother or Matrix. Cause of the which things is, sometimes lacke of due and sufficient purgation and clensing of the flowres after the birth, or els contrarywise ouermuch flowing of the same, which sore doth weaken the woman: also the great labour and stirring of the matrix in the birth.

Then as oft as it commeth for lacke of due purgation of the flowres, there must be ministred such things the which may prouoke the same, whether it be by medicines taken at the mouth, or by lotion and washing of the féte, or by fumes, or odour, emplastration, or by decoction of herbes seruing to that purpose, or els by oyntments, and such other things, according as the person or the perill doth require: of the which things few or no women be ignorant. And ye must take diligent heede that the be exactly and vtterly purged. To this be agreeable all such simples the which prouoke vrine, and open the vaynes, making fré way for the blood to passe and send the humours and matter downwarde, as Motherwort, Asarum, Sauine, Peneriall, Parseley, Charuill, Annis seede, Fennell seede, Iuniper berryes, Rue, Bay berries, Germaunder, Valerian, Tyme

Tyme, Cinamome, Spikenard, and such other. All these things as they doe prouoke and cause bryne, so do they also prouoke and cause the flowres to depart. Howbeit as neere as yee can, vse none of these things without the counsell of an expert Phisition, lest whilest ye helpe one place yee hurt another: also to sneese, helpeth much to this matter, and to hold in the breath, enclosing the nose and mouth. Also Fumigation made of the eyes of salte Fishes, or of the hoofe of a Horse, put vnderneath, prouoketh the flowers; If yée profit not by this meanes, then, being able to beare it, let her bléd in the bayne called Saphena, vnder the ancles of the féete, for this prouoketh flowres cheefely of al other things.

For the ague in women with child

Likewise doe if the woman haue the ague after her labour, for that commeth of like cause by retention of the flowres and in the feuer let her vse to drinke water in the which is decoct Barly beaten, or Cicer and Barly togeather, or water in which is sodden Tamarindi, or whay of Milke, and let her eate a cullis made of a Cocke, and sweete Pomegranates, for these things doe prouoke the flowres, and mittigateth the immoderate heate, refreshing greatly the body, loosing and opening such things the which before were constrict and shudered together.

If the body after labour doe swell and inflate then let her drinke water, in which is sodden Cicer, and Cummin, beaten together.

Item good old Wine, with the electuarie called Diaciminum, or of the Trochiskes Alkechengi, otherwise called Halicacabus,

Also in this case a glister made of such things the which

doe

do banquish and expel ventosities and windines, as Annis seede, Fenell seede, Rue the hearbe and the seede, Baye berries, Cõmin, &c. **Also a pessary or suppositer made for that part of** Aristolochia rotunda, Squinatum, Storax Liquida, Dorenicum, Zeduaria.

Againe, if the woman after her labour haue fretting and gnawing of the guts, and paine of the Matrix, and other secret parts there about, then let her vse the vapour and fume of such things the which haue vertue to mittigate, swage & alay the paine, as Mallowes, Holioke, Fenegreke, Commin, Camomell, and Sauin. **Of these also make emplasters and bagges, the which may be applyed to the pained places.**

Also to annoynt the places with Oleum Sesaminum **(if it were to be had)** or with the oyle of sweete Almond. **And if no great heate do abound in the woman, shee may drinke,** Treakle, or Trifera magna, with Wine in which is decoct Motherwort, or Muggewort.

Also against paine in the priuie partes, take Peneriall, Policaria, six leaues of Bay tree, seeth them together, and receiue the vapour vnderneath closely.

Item, take Rue, red Motherwort, Sothernwood, beate them togeather, and temper them with the oyle of Peneriall, and put altogether in a pot, and set it ouer the fire a while, till it bee somewhat sodden togeather, and then take it off againe, and put it into a little rounde linnen bagge made for the purpose, the which with these hearbes in it, yee shall conuey into the secrets.

Item, take Camomell and Lyne, of each like much iiii, handfuls, bray them togeather, and seeth them with White Wine, and then put it in a round bag of linnen, as before was done, and conuey it into the womans priuie parts.

Item

Item, let her drinke for the ſame purpoſe, two graines of Muske with Wine.

Item, take white Onions, and couer them vnder the hott aſhes, the which when they be well roaſted, beate them together with freſh butter vnſalted, and make it in manner of a plaſter, and then put it in a linnen bagge, and conuey it into the places, as before, in the meane while perfuming the priuy partes with white Frankencenſe and Storax.

If it be ſo that the woman be vexed about the backe and loynes after her labour, take Camomell and Mugwott, of each two handfuls, of Wormwood, Sothernwood of each one handfull, of Motherwort three handfulles, of Cinamome and Nutmegges beaten ſmall halfe an ounce, decoct of all theſe things togeather, and in the water of this decoction, being warme, dippe a ſpunge, or other linnen clothes, fomenting, ſoking, and ſtreeking the backe with the ſame, and ſo doe oftentimes, or els put all theſe foreſaide hearbes togeather ſodden in a bagge, and lay it plaſterwiſe to the backe.

If this profit not, take oyle Nardine, oyle of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges, beaten to ſmall pouder, with this annoynt the backe.

Item, take oyle of Annes, oyle of Camomell, of each an ounce, Oyle of white Lyllyes two ounces, of Waxe two drammes, diſſolue all theſe togeather ouer the fire, and therewith annoynt the backe.

But if after the labour the flowres iſſue more vehemently, and in greater aboundance then they ſhould, to the great effeebliſhing of the woman, and inducing of much langour and painfulneſſe: then firſt ſhall yee

note

note whereupon it commeth for the cause knowne, the disease may the more readily be recured: and causes of it be diuers, but most especiall those that followe, that is to say, Of much abundant superfluous blood contayned in the whole body, or of much commixion of the chollerick humor and blood together, by the which the blood is inflred and chaufed, and so distendeth, openeth, and setteth abroade the vaines which discend to the Matrix.

Also the blood being very thinne and waterish, for so it penitrateth, thrilleth, and issueth forth the sooner, Also, if the vaines be very large, and receiue much blood, for in that case they send forth the more againe, And if the Matrix bee vnmighty and weakened, the vaynes likewise are weake and large, so that they cannot retaine nor withhold the blood.

And if the body of the woman, or the outward parts be very dense, close, and compact together, so that the outward pores be contract and shut, in such wise, that no vapours or sweate can issue out at them, then this shall cause the ill humors (which otherwise would passe through the pores in sweate) to remaine within the body, and there to engender and encreake great flure and abundance of matter, which proceedeth with the flowers, and augmenteth the quantitie of them.

Also if the vaines of the Matrix be (by some chaunce) open and flowe forth, as if the Matrix be perished or otherwise viciate: or of it chaunce that the women haue had a fall, or hath ben thrust, or beaten, by all and any of this meanes may come this inordinate flure of humors

Good counsell to the woman.

Now seeing then that it ensueth by so manifolde occasions and causes, it shalbe meete that women in this

case

case bee nothing ashamed nr abashed to disclose their minde vnto expert Phisitions, shewing them euery thing in it, as they know whereupon it should come, so that the Phisition vnderstanding the womans minde, may the sooner by his learning & experience consider the true cause of it, and the very remedy to amend it. And many thinges there bee which cease and restraine this ouermuch flowing of flowers, both Electuaries, Confections, Trochiskes, Powders, Clisters, Odours Suffumigations, Bathes, Plasters, and ointments, of which for the loue of women I will heere set foorth the most principall and best.

First then to stint and restraine the outragious fluxe of flowers, it shall be very good to binde the armes very straight and strongly, and not the feete or handes, as some vnwise men do teach, and then to set a ventose boxe or cupping glasse with fire (which is called boxing) vnder the brestes, without anie scarification, laying also linnen clothes dipped in vineger on the belly betweene the Nauell and the secrets, conueying also into the places such things which haue vertue to restraine bloud, as the flower and rinde of Pomegranate, Amber, Terra Sigillata, Bole Armeniack, Sanguis Draconis, Hematites, the Red Rose, white Frankencense, & Galles, all these things, or as many of them as yee can conueniently get, beate them to powder in like portion, and temper them with Red Wine making of it a plaster, the which so tempered, put into a litle round bagge, the quantitie of a mans thumbe, the which she shall put into the priuie parts.

Item, *another plaster to be ministred likewise.*

Take of the bloud Stone, called Hematites, Bole Armeniack, of each halfe an ounce, Sanguis Draconis, Licium, of each

each two drams, Karabe, otherwiſe named Amber, the cups of Acornes, Cipres tree-nuttes, flowres of Pomegranate, of each one dram, of the ſcales of Iron one dramme and a halfe, Turpentine and pitch like quantitie, or ſo much as ſhall be ſufficient to make a ſoft and ſomewhat liquid plaſter, beate and bray all theſe together, tempering it to a plaſter, and then do with it, as ye did with the other before.

An oyntment for the ſame purpoſe.

Take oyle Martine, the oyle of Roſes, of each iiii. ounces Karabe, the ſcraping of Iuory, the ſcraping of a Goates horne, red Corall, Terra Sigillata, white Frankēcenſe, of each (being well and finely beaten) two drammes, of white Waxe two ounces: all thoſe tempered together, make thē in an oint ment, and therewith annoint the wombe and the ſecrets.

A bath concerning the ſame.

Take Wormewoode, Plantaine the more and the leſſe, the toppes of Vines, freſh braunches of wilde Mulberies, or of the bramble, vnripe Damaſſons, Sloes or Bullaſſe, wilde Peares, Medlers, or Miſpilles, of each two handfulles, and red Roſe leaues two handfulles, of Daſies, of all ſortes of Thiſtles, of each two handfulles, of Cinckefoyle the leaues and rootes, Tormentill the rootes, Columbine, of each one handefull: Alſo of Acorne cuppes, a ſawcer full, of Galles, of Acornes pilled, of Burſa paſtoris, of each two handefulles, beate all theſe to powder, cutting and bruſing that that will not bee beaten to powder, and ſeeth them together in rayne water, or elſe in water in the which tenne or twelue burnt Flint ſtones haue beene quenched. This done, let the woman bathe her ſelfe in this water vp to the Nauell, & when ſhee commeth foorth of the bathe, giue her to drinke two drammes

drammes of Electuarium Athanaſie, or Miclite, with Plantaine water, or if ſhe be ſore thirſty, with red Wine.

And likewiſe yee may giue to her of theſe Electuaries that follow. Take good olde roſe Sugar two ounces, of red Corall, burnt Iuory, Bole Armeniacke; of each two drammes, of Hematites three drammes, beate all theſe thinges together, tempering it with the roſe Sugar, and lette her receiue of it in the morning and euening, at each time one dramme, with ſixe ſpoonefull of Plantane water, or elſe the water of Burſa paſtoris.

Item, Take of the ſtone Hematites, and rub it on a Barbers Whetſtone, called a Hone, till the Hone ſeeme redde, then waſh it againe from the Hone with Plantane water, and ſo doe oftentimes, vntill you haue a good quantity of it, and euery morning let the woman drinke iii. iiii. or v. ſpoonefuls of the ſame water.

Furthermore, there be at the Apothecaries Trochiſkes which helpe greatly in this caſe, as the Trochiskes of Carabe, or Amber, and the Trochiskes of Bole Armeniacke, which muſt be miniſtred a dram, or moe of eyther of them, with iiii. or v. ſpoonefull of Plantane water.

Who that requireth further in this matter, let them aske counſell of the Phiſitions.

Now if it bee ſo that there be engendred any Apoſtume, or other diſeaſe in the priuie places, after her labour, then muſt the Apoſtumes and diſeaſes be cleanſed, purged, and healed, the payne and ache of it mitigated and aſſwaged with the iuyce of the berries or leaues of Nightſhade, **and the iuyce of** Plantane, **alſo the** oyle **of** Roſes, **ſo that all thoſe thinges bee tempered together, and the places annoynted therewith.**

Item

Item, otherwise. Take the white of an egge, womans milke, the iuyce of Purslayne, and temper all these together, and conuey it to the diseased place.

These medicines do refrigerate and coole the vehement heate wont to bee in Apostumes. As for the rest, how to open, dry, and cleanse such Apostumations, yee must consult with some Phisition, or expert Surgion.

Many times also it chaunceth that the fundament gut commeth foorth both in man and woman, and especially in woman in this businesse, by reason of their great labour and striuing with themselues: Wherfore in this case it is the Mid wiues parte, with her hande warmed and wet in white wine, to reduce it backe into his place againe, the which if shee cannot by this meanes for because peraduenture it be swollen, then let her dissolue Butter into white wine warmed, & therein dippe Woll, with the which wrappe the same gutte awhile, so doing often times, till it be swaged, that it may be returned in againe. And yee may vse (in stead of white wine) luke warme milke.

And when it is thus returned and reduced into his place: Take Waxe, and melt it together with Masticke, or white Frankencense, then spread it vppon linnen, plasterwise, and lay it ouer the place where it came foorth, binding it to with a linnen cloth or roller, for parting of. **And let this be done thus so often as she goeth to the stoole, after that she hath done, vntill such time that it be so setled within that it come no more out.**

And if you will not occupy Waxe, then dippe Woll in the oyle of Masticke, or of spyke Nardy, and lay it vnto the place ouer the fundament, bynding it fast vppon the

place

place, as before.

Item another way, waſh and ſoke the gutte with water, in which is decoct and ſodden ſuch thinges which exicate, dry, and conſtraine or combind: as Galles, Cipres nuts, flowers of Pomegranade, Amber, Maſtike, Frankencenſe, Sanguis Draconis, **and when it is well waſhed and ſoked with this water,** then take the powder of an Harts horne burnt, and ſtrue it round about the gut, and ſo reſtore it againe into his place.

Againe, ſometime it commeth to paſſe, that after the womans labour, the Matrix is remooued out of his place, and appeareth forth: then let it it be waſhed and ſoked with the water in which bee ſodden theſe things following.

Take of Cipres nuttes, ſpike-nard, Balauſtium, Acorne cuppes of each an ounce, of Meſpilles and vnripe wylde Peares, and vnripe apples, Plummes, and Damſons, or Bullaſſe of each an handfull. And ſuch of thoſe as be to be powdred, beate them to powder, and the reſt deuide and cut them ſmall, then ſeeth them altogether in raine water, or els in water in the which ſteele beeing red hot hath beene oftentimes quenched: and in the ſame water, let the partie bathe her vp to the Nauell, or els, dip a ſpung or a locke of Wooll in it, and therewith waſhe and ſoke the ſame Matrix oftentimes. Then euer with a fayre cleane linnen cloath wipe it cleane againe, and ſtrew vppon it the powder following, beaten very ſmall, and ſearſed through ſilke.

Take of Frankencenſe, Carabe, Galles Balauſtium, Gipres nuttes, Alome, Antimonie, Bole Armeniack, Maſticke, of each like much: beate all theſe to very fine powder, and ſtrewe the Matrix with it: then tenderly reduce it into his

place againe, with warme linnen clothes binding it vp.

But if ſo be that the matrix be ſwollen, ſo that by this meanes it will not bee reſtored to his naturall place againe: then diſſolue butter in white wine, as yee did before, and with the ſame ſoke it, vntill ſuch time as it be ſwaged, and then reduce it.

Remedies for the womans Nauell when it openeth it ſelfe, for paine in the labour.

Againe, ſometime it chanceth that the womans Nauell through labour is diſſolued, ſo that it openeth it ſelfe: then make a ſmall tent of fine linnen, and annoint it with this oyntment that followeth, and the ſame put into the Nauell.

Take white Frankencenſe, and beate it to powder, and then temper it with the white of an egge, ſo that it be after the manner of liquid honey, with this annoynt the Nauell within and without, annoynting alſo the tent, the which beeing put in the hole of the nauel, bind ſome cloth ouer it, to keepe it in his place.

Item, many times it chaunceth that thorowe the great difficultie and throngs of labour, the priuie part and the fundament become one, by reaſon of rupture and breaking of the ſame parte in deliuerance of the childe, and that by this meanes the Matrix deſcendeth and iſſueth downe, the which thing chaunceth ſometimes, by reaſon that the ſame place is very narrowe and alſo tender, and the birth big and of great growth ſo that it proceedeth with ſuch violence, that it breaketh the way before it.

When this miſhap falleth, firſt waſh and ſoke the Matrix, and alſo reduce it to his place againe, **after the manner as I tolde you immediately before:** then heale this bracke

bracke and wound by ſowing both ſides of it together againe with a ſilken thread, as Chyrurgians do other wounds: **and if that like ye not, then may yée cure it otherwiſe without ſowing, thus.**

Take two little peeces of linnen cloath, each of the length of the wound, and in breadth two fingers-brode, ſpreade the little clothes with ſome faſt cleauing plaſter, the which will cauſe the cloutes to ſticke faſt where they ſhall be ſet: then faſten them, the one on the one ſide of the rift, the other on the other ſide, ſo that nothing appeare betweene the peeces of linnen in the middeſt of them, but onely the clift and rift of the wound in the breadth of a ſtrawe. Then (this done) ſowe the ſides of the linnen together cloſe, as before I bid you to ſowe the skinne: and when they be thus ſtitched together, lay a little liquid Pitch or Tarre vpon the ſame. And this don, the lappes and ſides of the wound vnder the linnen plaſter will growe together againe, and heale, and then may yee remooue your plaſters.

Item, another way.

Take Camfery dryed, and beate it to powder, alſo a little quantitie of Cinamome beaten to powder, ioyne them together, and ſtrew of this powder into the wound, and without fault it ſhall heale.

Of Aborcements, or vntimely byrthes, and the causes of it, and by what remedies it may be defended, holpen and easied. Chap. VII.

Many causes of vntimely byrthes.



Aborcement or vntimely byrth is, when the woman is deliuered before due season, and before the fruite bee ripe (as in the iii. iiii. or v. moneth) before the birth haue life, and sometimes after it hath life it is deliuered before it stir, being by some chance dead in the mothers wombe. Of the which things there be many and diuers causes.

First sometimes the mouth of the Matrix is so large and ample, that it cannot conueniently close it selfe together, neither containe the feature or conception: Or els it may bee so corrupted and infected with biscous, slimie, flegmaticke, and other waterish humors, that the cauitie or hollownes is thereby made so slippery, that the feature conceiued cannot there remaine, but slippeth and slideth forth againe. Also sometimes the Matrix is apostumated and sore, so that for paine it cannot containe the conception.

Item sometimes the Cotilidons that is the baynes by the which the conception and feature is tyed and fastened in the Matrix (thorow the which also the feature receiueth nourishment and foode, as is declared in the first booke) bee stopped with biscous and ill humours, or els swollen by inflation, so that they breake, by the which meanes the feature, destitute of his wont nourishment, perisheth and dyeth, and that most commonly in the second or third moneth after conception.

Where-

Wherfore Hipocrates saith: al such women which be im pregnate or conceiued, being of a meane state in their body (that is to say, neither too fat or grose, ne too spare or leane) if it chaunce any such to aborte in the second or third moneth (no other euident cause appearing) know yᵉ for certaine, that it ensueth for because the Cotilidons be opplete, stopped, and stuffed with ill humours, and be swollen and puffed therewith, that they breake, and so consequently the feature dieth for fault of foode.

Aborceent by reason of some greife about the Matrix.

Item, aborcement sometime commeth by reason that some of the places about the Matrix be diseased and greeued, as if Inteſtinum rectum, which is called the Fundement gut, be vlcerate, hauing the Pyles or Hemorroides, or the vtricke or bladder bee swollen or encombred with the stone, the strangury, or other euil. In these cases, through the great labour & paine the which the party hath in endeuoring and inforcing her selfe other to stoole, or to make water, bee engendred great motions downeward, whereby many times the bandfastnesse to the Cotilidones is broken.

Aborcement of Tenasmus.

Also aborcement may come of a disease called Tenasmus, the which is, when one hath ouergreat desire and lust to the stoole, and yet can do nothing, neuertheleſſe the parties greatly do enforce and paine themselfe to it And as Hipocrates saith, the pregnate woman which hath Tenasmus, for the most part abhorreth, that is to say, bringeth forth her childe out of time.

Aborcemēt through the cough.

Item, the cough, if it be greeuous, causeth the same. And as the forenamed excellent Phisition saith: such as are very spare and leane, and brought lowe, euermore lightly do aborce: for because that all the meate

and foode the which they receiue, turneth to foode, nourishment, and restauration of their owne bodies, and so is the conception destitute of foode: wherefore consequently it dieth.

Item, this chance also commeth by ouermuch bléeding at the nose, or otherwhere, or issuing of the flowers immoderately, and so saith Hypocrates, if the woman yéeld flowres after her conception, it cannot bée that the feature do long prœue, the which saying must be vnderstand, if they flow vehemently, or that the partie bée weake and very spare, or if it be after the third moneth, for it may be well, that in the first and second moneth flowres may issue, and yet no danger. For as yet little food and nourishment satisfieth the conception for the smalnes thereof.

Item, to be let blood may be the cause of abortement, which must bée vnderstode in such as haue but little store of blood: but such as haue great copie and plentie of blood, may without any perill (if any vrgent cause require it) be let blood, so that it be after the fourth moneth, and before the seuenth. Howbeit, I would that none should be let blood, except some great and waighty cause did require it.

Item, it may come by taking of some strong purgation before the fourth moneth, and after the seuenth moneth

And if it be so that any necessity doe so require that she must nœdes receiue a purgation, let it be done betwéene the fourth and the seuenth moneth after the conception, for then may it be with least perrill. And lét that the purgation be very gentle and easie.

And this may come by reason of a continuall flure, bée it bloody or otherwise, and specially if the woman be

bée weake and ſpare, for by that meanes the conception is greatly weakened and periſhed. And ouermuch vomitting may bée the cauſe of abortement, for by ouermuch galping and reaching vpwards, the Cotilidons may be broken, and ſo the feature periſh.

Item, ouermuch famine or hunger, and alſo ſharpe and feruent ſickneſſe may bée the cauſe thereof, as the peſtilence, apoſtume in the breſt, and ſodaine palſie, the falling ſickneſſe, &c. Alſo ouermuch drunkenneſſe, and exceſſe fæding and ſurfetting, by the which the birth is ſuffocate and ſtrangled in the belly, and the foode corrupt for lacke of due digeſtion.

Item, if the birth bæ ſick by any outward or inward cauſe, or if the ſecundine, in the which the feature is conteyned, doe breake before his time, and the humours and water of the ſame flowe and iſſue foorth, cauſing the place to be ſlipperie, and ſo the byrth to ſlide away vntimely: or if the mother haue taken very great cold, or ouer great heate, which weakeneth both mother and childe.

And therefore ought women with childe to eſchew much bathing, or going to the hot houſes in their tæming, for that may do hurt three wayes.

Firſt, that it kindleth or enflameth the ayre or breath contained in the body, & ſo ſtifleth the childe, and ſometime the mother to.

Secondly, that it relaxeth, diſſolueth, and looſeth the Cotilidons, and ſo maketh the byrth to iſſue foorth.

Thirdly, the vtter heate of the bath, encreaſeth the inward heate of the body: inſomuch, that the byrth not being able to ſuſtaine and abyde the heate, naturally proceedeth for refrigeration and cooling: but in the

time, or about the time of labour, thee may vse bathes, as I declared before, for the readier and more expedite deliuerance.

Cause of aborcemēt bymutation of the weather.

Item, the intemperantie and mutation of the ayre and wether may be cause of aborcement. For (as Hypocrates wryteth) whensoeuer the winter is hotte and moyst, and the spring tide after, cold and dry, such women in that spring tide may soone and of a light cause haue aborcement: Or if they aborce not, yet they shalbe deliuered with great paine, and the birth shall be very weake and sickly, so that it shall dye streight: or if it dye not by and by, it shall prooue but very slenderly. The cause of the which thing is this.

For when that such wintering chaunceth, the hotte and moyst wether beateth and moysteth the womans body, and by that the body is opened, vnlooked, and resolued, no lesse then though she were euery day bathed, and vpon this when the Spring time commeth, if it be colde and dry, finding the body is opened, vnlosed after such sorte, the colde entereth, and pearceth the body the sooner and the more vehemently: and the birth feling the sodaine colde and change of weather, pineth away and dyeth in the mothers belly, or anone after it is deliuered: or if it be aliue, it liketh not, nor prooueth not and great paine shall it be to kepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, daunsing, or leaping, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, dread, sorrowe, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes of the which most commonly may ensue aborcement or vntimely byrth, the which no doubt

is

is much more greefe and paine to the woman, then the very naturall labour, for such things as chaunce to man or woman contrary to nature, or before nature doth require it, is farre greater greefe, then the same happening and comming in his due season.

Signes whereby yee may foresee abortement.

WHen the woman shall labour before her time, these signes are wont to goe before. First her brests which before were whole sound, and full, shall begin to waxe lesse, to fall, and to flagge, and then euer for the most parte abortement followeth. But if it bee so that shee go with two children at once, if one of the brests swage, which before was in good liking, the other remaining sound and safe, then looke of what side the brest is of, and the childe of that side is in perril. Wherfore Hypocrates writeth, if the right brest slake & flagge, the masculine or malebirth is in perrill: if the left, the female byrth, because that for the most part when there bee two at once, the one is masculine, the other feminine: the man lyeth in the right side, the woman in the left most commonly. Tokens to foresee aborcemẽt.

Also another signe of abortement is, when the woman hath great payne and dolours of the Matrix, and that shee beginne to waxe redde in the face, and all partes of the body to shake and tremble, as though it were in a feuer, or the palsie in the head. Item when shee feeleth great ache in the inner part of the eyes towarde the braines, the rest of the body taken as it were with a wearinesse, without any outwarde apparant cause why: these thinges portend and signifie abortement

ment to bee at hand, specially if at the same time the flowres issue also.

Item if the womans body do swell and inflate with a certaine hardnesse or stiffnesse, and that shee feele stitches, (and as it were) ventositie or wind, running from one side of the body to the other, and yet the belly notwithstanding being nothing the more ponderous or waigbtie, and that the same inflation doe persist and continue any while, the woman taking and eating such things the which haue vertue to discusse and banquish ventositie and windinesse: this thing I say doth betoken perril of abortement through ventositie and inflation, and that chiefely about the third or fourth moneth after the conception.

Thus haue I sufficiently declared euident and sufficient signes, whereby may bee prouided and foreseene the abortement before it come. Now will I shew you the remedyes whereby it may bee auerted and let.

Remedies whereby to auoide abortement.

The chiefe remedie to auoyd abortement is, to shun all such things which may bee cause of it, the which I haue competently entreated of alredy: but if ye feare abortement, because that the mouth of the Matrix bee ouer ample and large, then must ye vse such things whose opperation is to contracte, constraine, and bring together, as Bathes, Fumigations, Oyntments, Plasters, Odoures, and such like, of the which I haue spoken before, and such things the which expresse and stint the flowres flowing ouermuch after the byrth.

Againe, if ye feare this perrill, because the mouth of the Matrix is moyst and slipperie, other because that the Cotilidons be replete and fulfilled with bilcous humours

mours, and with inflations or ventosities: then may yée defend it by vsing of such things whose qualities be to purifie, clense, exiccate, or dry, and to represse ventosities, whereof also we haue made mention heere before.

Howbeit, in all this matter, let not to make some expert Phisition of your counsaile, if yée may haue such one, because that many such things come, and not all by one way or meane.

And if yée doubt perrill because that the Matrix or other places about bée infected, exulcerated, or apostumate, or hauing the stone or strangury, and such other things: then aske and vse the aduise of some well learned medicioner, and he shal shew you how al things shalbe recured.

If againe yée feare abortement, because the partie is very weake and low brought, then let her fede on such things the which moysten and nourish well, or fatten the body, as Capons flesh, Kid, Lambe, young Veale, Partridge, and such other.

Againe if the woman be taken with any sharpe and fell disease, then let her bée cured of the same as shortly as can be, with such things the which appertaine to the curing of such disease: or if shée haue sustained any long famin or hunger, then let her bée fed with good meates and drinkes moderately taken: and if she haue surfetted by ouermuch eating and drinking (as now adayes most commonly people doe) then let her abstaine for a time, and if it may be conueniently done, let her receiue some easie and gentle medicine, which may alleuiate and lighten her of her surfetting burthen, especially by vomitting, for the which purpose giue her

halfe

halfe a pinte of water luke warme, wherein hath beene sodden two spoonefulles of clarified hony, and then afterwards if it come not of it selfe, with her finger or with a feather put into her throte, let her prouoke her selfe to vomit.

Moreouer if it bee so that the woman abound in blood, then shall it be very good a little to let her blood, both for her selfe, and also for the byrth which, throw ouermuch aboundance of it, might happen to be suffocated and strangled: of the which thing also I haue spoken largely before.

Furthermore, if the woman feare abortement, by reason of continuall cough, or ouermuch vomit & parbreaking, or the flure, or of the disease called Tenasmus, or of ouermuch issuing of blood, whether it be by the nose, or other partes of the body, alike the aduise of a Phisition for remedy. If for the fragility, tenderneste, & brackie of the Secundine, she feare this abortement for because that in this case the Secundine shall not be able to hold and containe the birth: As for this there is no other meanes to defend it, but onely that the partie take heede that she hurt not herselfe by ouermuch mouing or stirring, as by labouring, daunsing, running standing, fast going, or carrying of ponderous & waighty things, or lifting of the same. And to be short, let her with all warines take heed and be diligent, that she eschew & abstaine from all such things the which might cause and induce abortement.

Of

Of dead byrthes, and by what signes or tokens it may be knowne, and by what meanes it may also be expelled. Chap. IX.

IT shall bee now conuenient for vs to speake of dead byrthes, howe it shall bee knowne that they bee dead, and howe they may bee expelled from the mother.

Signes to knowe whether the childe be dead in the mothers wombe.

Signes then that the birth is dead in the Mothers Wombe, be these.

i. First, if the mothers brestes doe sodenly slake, as I touched before.
ii. If it moue it selfe no more, being wont before to stirre.
iii. If when the mother turneth her from the one side to the other, shee feele it falling from the one side to the other like a stone or a dead waight.
iiii. If her belly and Nauell begin to waxe cold, which before was wont to be temperately hote.
v. If any stincking and filthy humours flow from the Matrix and chiefely after some fell disease.
vi. If the womans eyes were hollowe, and that her colour change from white, to swarte and dunne coulour, and that her eyes and nose waxe astonied, and haue not their right vse, and her lippes waxe wanne.
vii. If beneath the Nauell and about the secret parts shee feele great throng and paine, the colour of her face changing into wozle and wozle, other while then it was wont to doe.
viii. If she haue appetite to eate such things which be against

against nature, and not wont to be eaten or drunken.

ix. If she be in her sleepe vexed with paine and terrible dreames.

x. If she be pained continually with the straungury, or that she enforce her selfe much to the stole, and with all her power, and yet cannot doe any thing.

xi. If her breath beginne to stinke, the which thing lightly happeneth two or three dayes after the birth be dead.

xii. If the hands put into very warme water, and then layd on the womans belly, and the child stirre not, is a signe that it is dead.

Of all these signes nowe, the more that come together of them at one time & in one person, the surer may ye be that the byrth is dead, the which being once dead, all diligence must be had that it may bee expelled out of the womans body.

But here must yee see againe whether it may bee expelled, the Mothers life saued, or no: for some time it chanceth that the mother dieth withall, and sometimes the mother doth well and prospereth.

To know whether the mother shall be in perill or no.

Whether the mother shall be in perill withall, or no, by these thinges shall yee know. If the woman being in the labour sowne or feare, as though shee were in a trance: if her remembrance faile her, and shee waxe feeble and scant able to moue or stir her selfe: if she (being called with a loude voyce) can answere nothing at all, or els very little, and that very softly, as though her voyce began to faile her: if shee bee inuaded or taken among in the labouring with conuulsion or shrinking together: if she refuse or cannot brooke meat: if her pulses beate very fast, the which signes when yee see in the woman

man labouring, it is an euident token thee shall not liue long after her deliuerance, wherefore commit the cure of her to the hands of almighty God: but if none of these signes doe appeare, then haue good hope, for the woman shall doe well, the byrth beeing once departed: Wherefore giue all diligence to the expulsion of it, that the woman may be deliuered of this dead burthen, the which thing may be done by two wayes, either by medicines expulsiue, or els by certayne instruments made for the nonce.

Two meanes to expell the dead birthes.

First without instruments, with this fumigation, take eyther the hoofe or dunge of an Asse, and put it on coales, & let the woman receiue the fume vnderneath.

Another. Take the skinne of an Adder, Myrrhe, *Castorium*, Brimstone, *Galbanum*, *Oppoponacum*, Madder that the Dyers occupy, Pigeons doung, or Hawkes dounge, beate all these to powder, and temper them with Oxe gall, and make pilles of it, each the quantity of a filberd nutt, and then put one after another on the coales, and receiue the fume thorowe a pipe or conduite made for that purpose into the priuities.

Another, Take Encense, *Oppopanacum*, *Galbanum* Brimstone, of each like much, beate them togeather, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A potion for the same purpose. Take *Asafetida* halfe a dram, of Rue three drammes, of Myrrhe two drammes, and beate them to powder, and giue to the woman at each time a dram of this powder with white Wine, or with water in the which Sauine is sodden.

add Drinke

Another, Take Figges, Fenegreke, Organie and seeth them

them in water, the which giue vnto the woman to drinke, for this drinke will engender lubricitie and slipperneſſe in the neather partes, and vſe alſo ſome of thoſe thinges which haue vertue to prouoke the birth, whereof we haue entreated before.

Item, certaine peſſaries, or ſuppoſitaries concerning the ſame. Take Gumme, Ammoniack, *Oppoponacum*, *Helleborus niger*, Staphiſaker, *Ariſtolochia longa*, and *Colocinthis* without his kernels, beate all theſe together, tempering them with Oxe gall, and ſo with the iuyce of freſh Rue, then make a peſſary of wollen, and annoint and wet the peſſary with the ſame, conueying it into the ſecret places.

Item another. Make a peſſary of wollen, of the length and thickneſſe of a finger, and dip it in the iuyce of Rue in the which is diſſolued a quantitie of Scamony, and doe with that peſſary as before.

Item, take *Ariſtolochia rotunda*, Sauine, Garden Creſſes, of each like much, beate them to powder, and temper them with Oxe gall, with this annoint a peſſary made and ordered as before is ſpoken of.

Item, if the woman drinke the milke of another woman, it will ſtirre and expell the birth.

Item, take of the iuyce of Dittain, or of the powder of the roote of the ſame hearbe, two drammes, and giue the ſame to drinke to the woman with Wine, except ſhee bee in great heate, for then ſhall yee giue it her with luke warme water, and this ſhall expell the dead birth without any perill to the Mother.

Item, take Myrrhe foure drammes, of Cinamome, *Galbanum*, *Caſtorium*, of each two drammes, of *Oppoponacum* one dramme, all thoſe beaten and tempered togeather with Oxe gall, make pilles of them, waying each of them a dramme,

a dram, and with the fume of thoſe, perfume the nether parts, by this vapour the dead birth is brought forth, inflation and ſuffocation of bloud is expelled.

Item, take of water Minte, Southernwood, Mugwort, of each a handfull, of *Aſphaltum* halfe an ounce, of Madder, two ounces and a halfe, of Camomell, Horehound, Fenegreke, of each two ounces, ſeeth all theſe thinges togeather in raine water, in the which let the woman bathe her ſelfe: then take of Hennes greſe and Duckes greſe, of each foure drammes, to the which adde foure ounces of the oyle of Dill ſeed, with this oyntment annoynt the womans head comming out of the bath, then take Date ſtones, and beate them to powder a dram and a halfe, with a ſcruple of Saffron tempered together with white Wine, the which let her immediately drinke after ſhe come forth of the bath.

Item, take *Oppopenacum*, and make thereof a peſſary, the quantitie of a finger, conuey it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dram or ſomewhat leſſe, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* beeing diſſolued, giue it to the woman to drinke.

Item, a plaſter for the ſame, take *Galbanum* beaten and tempered with the iuyce of Motherwort, and of this make a plaſter, by putting too of waxe a certaine quantity: then take a linnen cloth of ſuch length and breadth that it may couer all the belly vnder the Nauell to the priuities, from one ſide to another, on this cloth ſpread this plaſter of the thickeneſſe of a ſtraw, and lay it to the belly.

Item, take the Triacle which is called *Diateſſarum*, and giue it to the womann to drinke, and it will expell the dead byrth.

But if all these medicines profit not, then must be vsed more seuere and hard remedies with instruments, as hookes, tonges, & such other things made for the nonce. And first the woman must be layde along vpright, the middle part of her body lying higher then all the rest, companied of women assisting her about, to comfort her, & to keepe her downe, that when the birth is pluckt out she rise not withall. Then let the Midwife annoint her left hand with the oyle of white Lillies, or other that may make it supple and smooth, and holding out her fingers, shutting together her hand, let her put it into the Matrix, to feele and perceiue after what fashion the dead birth lyeth in the Mothers wombe, so that she may the better put in hookes and such other instruments to plucke it out withall.

If so be that it lie the head forward, then fasten a hooke eyther vpon one of the eyes of it, or the roote of the mouth, or vnder the chin, or on one of the shoulders which of these parts shall seeme most commodious and handsome to take it out by, and the hooke fastened, to draw it out very tenderly for hurting of the woman.

But if it lie the feete forward, then fasten the hooke on the bone aboue the priuie parts: or by some rib, or some of the backe bones, or by hell bones: and when this hooke is thus fastened, the midwife may not by and by draw & pluckе at it, but holding it in her left hand, let her with her right hand fasten another in some other part of the birth, right against the first, and then tenderly let her draw both together, so that the birth may proceed and come forth on both sides equally, moouing from one side to another, till ye haue gotten out altogether, and now and then to helpe it in the comming forth with the forefinger well annointed, if it chance to sticke, or to be let

any

any where: and as it commeth forth, alwaie to remoue the bookes farther and farther on the dead birth.

Againe, if it chaunce that one of the handes onely of the birth doe appeare, and that it cannot conueniently be reduced and returned vpward againe, by reason of the narrownes of the place, then binde it with a linnen cloth that it slip not vp againe, and then to pluck it outward vntill such time that the whole arme be out, and then with a sharpe knife cut it off from the body: and euen so do if both hands appeare first at once, or one leg or both, if they cannot be returned back to be otherwise taken out conueniently. As yee cut the armes from the shoulders, so likewise cutting the legs from the thighs for the which purpose the Chirurgians haue meete instruments made for the nonce, with the which such legs and armes may soone be cut from the bodie. These partes being once reiect and cut from the bodie, then turne the rest, so that it may easily proceed, with as litle paine to the mother as may be.

If it be so that the childes head be so swollen by inflation, swelling, or reflexe of humours, that it will not conueniently issue out at that narrowe place: Then let the Mid wife with a sharpe penknife cut open the head, that the humors contayned in it may issue and runne forth, and so the head to waxe lesse able to bee plucked out: But if it be so, that (not by any such casualtie) the head be big but of naturall growth, then must the head be broken in peeces, & the parts euermore taken forth with such instruments as the Chirurgians haue ready and necessary for such purposes.

Againe, if that after the head were come forth, yet the brest part would not follow for greatnesse: Then must

ye breake & cut likewise that part, vnto such time that it may be had forth. And euen so likewise if all the rest of the body should bee so swollen that it would not proceede ne come forth: then must it likewise be broken in peeces, and so had forth.

Furthermore, if by chance or disease it come to passe, that the mouth of the matrix bee exulcerate or apostumate, so that the passage be made the narrower by that meanes, the dryer and the more contract: then must ye first study & endeuor you to supple & ease the places by oyles and other greces, such as I spake of sufficiently before in the 4. Chap. with bathes and fumigations.

Also if the dead byrth come sidelong, then must ye do what may be done to conuert and turne it to such fashion that it may most easily be brought forth. The matrix and other secrets must be annointed, perfumed, and vapoured with such thinges the which may make it more ample and large. If it cannot be thus had forth whole, then let it be cut out by peece meale as is before spoken of. And if after this deliuerance the flowres issue ouer vehemently, then vse such things as haue vertue to refraine them, of the which I haue spoken in the 6. Chap. before.

But contrary to all this, if it chance that the woman in her labour should die, and the child hauing life in it: then shall it be meete to keepe open the womans mouth, and also the neather places, so that the childe may by that meanes both receiue & also expell ayre and breath, which otherwise might be stopped, to the destruction of the childe. And then to turne her on the left side, and there to cut her open, and so to take out the child. They that be borne after this fashion are called Cæsars, for because

cauſe they be cut out of their mothers belly: where vpon alſo the noble *Romane* Cæſar the firſt toke his name.

In the laſt Chapter of this booke be briefly recited certaine expert medicines, which be moſt requiſite to the chiefe purpoſe entended in this preſent booke.

Chap. X.

FOrſomuch as the principall intent and end of this booke is to ſhew the meanes and medicines whereby the womans labour may be made more eaſie: therefore here I will compendiouſly ſet forth certaine medicines, oyntments, and emplaſters, ſuch as ſhalbe ſufficient and moſt requiſite to that purpoſe, and ſuch as hath beene well experimented and practiſed: The which alſo it ſhall bee conuenient (for them that may) alwayes to haue in a redineſſe againſt their time of nede. For all though that Nature be the cheefe and head doer in all this buſineſſe (as in conception, bearing, and the byrth:) yet notwithſtanding, medicines many times doe helpe, ayde, and fortifie Nature, being ſometime impedite and let, yea, impotent and not able to do her office as ſhould appertaine.

When the time then of the womans labour is come, if ſhe labour long and painfully, and yet the byrth do not proceede: then for the more expedite and quick deliuerance, giue her of this medicine following.

Take of the fineſt Cinamome that may bee choſen foure drammes, and with a ſharpe knife firſt ſhred it in very ſmall peeces, and then beate it to very fine powder.

Item, of Saffron dried by the fire till it be blackiſh, of

Cassia lignea. fine Reubarbe. Sauine dried, Myrrhe, of each of these seauen scruples, of pure Muske xvi. graines, euery of these simples exquisitely by themselues powdred, and then perfectly mixed in one, with vi. or, vii, drops of Malueſe, temper the whole maſe into little roundels or trochiskes, each waying a dram **And in time of nede at the womans labour, giue her hardly the waight of vi. d. of these trochiskes beaten into fine powder, with iiii. spoonefuls of Hyslope water, and other iiii. of good Wine secke.**

This medicine is not onely profitable at this time to prouoke the birth, but also is notable good to expell the after birth, or any other such like matter in that place, hauing nede of expulsion.

Item, if neede do so require, it shall be very expedient to haue this emplaster following in a readinesse, the which spread abroad vpon a linnen cloth, either els vpon leather and so applied to the bottome of the belly, in as large manner as may be, dilateth and openeth the portes of those parts, amplifieth, enlargeth, & dissolueth them, whereby that that is contained in the belly findeth the freer issue, to the lesse greeuance of the mother.

Take of *Emplastrum de Mellilote*, of *Diachilon*, of *Oxicroceum* of each two ounces, of the rootes of *Asarum*, of wilde Nepp dryed, the leaues of *Benioim*, of tosted Cummin, of each two drammes, of good *Castorium* iii. drams, of the oyle of Dyll one or two spoonefulles: such of these as are to be powdred, beate them fine, and then ouer a soft fire temper them all togeather perfectly.

Item, the same emplaster may serue to be laid ouer all the bottome of the belly & the priuie passage, to prouoke and draw forth the latter or binder birth if neede be: But if that be not strong enough, then lay to this pla-

plaſter following, which is of much more efficacie, force and ſtrength.

Take of *Galbanum*, *Ammoniacum*, *Seraphinum*, Myrrhe, of each an ounce, of *Colloquintida*, *Heleborus Niger*, of each two drammes, of *Caſtorium*, *Perethrum*, and *Storax liquida*, of each three drams, of Turpentine and *Petroleum* of each foure drams. Firſt ouer a ſoft fire temper the Turpentine, *Petroleum*, and *Storax liqiuda*, together, then thereto adde *Colloquintida*, *Heleborus*, *Caſtorum*, and *Perethrum*, being firſt well and finely beaten to powder: after put to the *Galbanum*, *Ammoniacum*, *Serapinum*, and Myrrhe, being firſt diſſolued in good Malueſey, and ſo take it from the fire, and labour it with your hands. **This plaſter is of great effect to prouoke the after byrth.**

Item, vnſet Leekes ſtamped and fryed with Butter, and ſo laid plaiſterwiſe to the belly ſerueth well for the ſame.

Item, the leaues or flowres of Marygoldes drunke with white Wine, expell the after-birth. Alſo the ſayd leaues and flowers dryed, and at time of neede, kindled with a waxe candle, and the fume thereof receiued vnderneath into the priuie part, prouoketh out marueilouſly the after-birth.

Item a comfortable potion, to be taken after the deliuerance of the childe.

Take of the ſweeteſt garden Mintes, greene or drye, of the leaues of Baume, greene alſo or drye, of the leaues of *Maioram*, the rootes of Fennell, the pith taken out, the flowers of Buglos, of Roſemarie, of Ruds, of Borage, and of dryed red Roſe leaues, of each of theſe halfe a handfull, more or leſſe as it pleaſeth you, of Cloues and Maſe bruſe da little the waight of two pence; of Cinamome ſhred in ſmall

portions the waight of ſix grotes, knit all theſe togeather in a clout or little linnen bagge, and hang the ſame bagge in a quart of Borage water the ſpace of a day and a night: then take out the ſaid bagge, and reſerue the water, of the which take one halfe, and the other halfe of pure wine, Secke, or els Muſcadell: and being mixte together, put thereto a little of the conſerue of Barberies, conſerue of Borage flowres, conſerue of Roſemary flowers, and drinke thereof euery day the ſpace of foure or fiue dayes, at once fuore ſpoonefulles of the water, and other foure of the foreſaid Wine. **And this potion ſhall both comfort the woman, and alſo helpe greatly to the expulſion of all noyſome things to be expelled.**

And here it is worthy to be noted, that where as it is a common vſage to giue often to women in their childbed caudels of Otemeale, thinking and ſaying thereby the woman to be ſcoured, whereas indeed the ſaid Otemeale is a notable binder and dryer. Therefore yee ſhal vnderſtand, that the right vſe thereof is, to giue it to ſuch as haue already been well and ſufficiently ſcoured and cleanſed from their after-birth, and other things to be looked for in this time and caſe: but if the woman be not ſufficiently purged already then giue her no Otemeale cawdels, ne other things that may binde.

And thus I make an ende, praying the Women readers hereof, to accept and ſuffice themſelues with theſe few medicines heere in this Chapter mentioned, and often by me and other practiſed. The which doing if they ſhall doe ſo, it ſhall (no doubt) bee occaſion to mee the ſooner to retake this matter in hand againe, and to refreſh and furniſh the ſame with new and much more excellent experiences then hath beene yet hitherto

therto read or séene in any Booke concerning such matters.

And as touching the aboue Trochiks and emplaſters deſcribed here in this place, yée ſhall finde them alwayes ready made in ſome Apothecaries ſhoppes in London.

The third Booke.

In this firſt Chapter of the third Booke, is firſt declared the matters therein contayned, and then how the Infant newly borne muſt be handled, nouriſhed, and looked to. Chap. I.

IN the ſecond booke wée haue ſufficiently and at length declared the manners, faſhions, and diuerſities of byethes, with the dangers and perilles often chaunсing to the women at their labours, and after the ſame. And now here in this third booke ſhalbe intreated what is to be done to the Infant borne. And how to chooſe a Nurſe, and of her office: with manifold medicines and remedies againſt ſundry infirmities, which eftſoones happen to Infantes in their infancie.

Then after that the Infant is once come to light, by and by the Nauell muſt bee cut three fingers breadth from the bellye, and ſo knit vp, and let be ſtrued on the head of that, that remaineth, of the powder of Bole Armeniake, and

Sanguis

Sanguis Draconis, Sarcocolla, Mirrhe, and Cummin, of each like much, beaten to powder: then vpon that binde a peece of Wooll, dipped in oyle Oliue, that the powder fall not off. Some vse first to knit the Nauell, and after to cut it so much as is before rehearsed.

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childes tongue be, if it be a man childe. Item, Auicenna saith, that diuers things may bee knowne by marking of the childes Nauell: For (as hee sayth) when the woman is deliuered of her first childe, then behold the nauel of the child: which if in that part of the which is next vnto the body it hath neuer a wrinkle, it portendeth and doth signifie perpetuall from thenceforth sterrilitie or barrennesse: and if it hath any wrinkles in it, then so many wrinkles, so many children shall the woman haue in time to come. Also some adde to this, and say, that if there be little space betweene these wrinkles in the Nauel then shall there be also litle space betweene the bearing of the children: if much, it signifieth long time betweene the bearing of them: but these sayings be neither in the Gospell of the day, ne of the night.

Now to returne to our purpose, when that the Nauel is cut of, and the rest knit vp: annoint all the childes body with the oile of Acorns, for that is singularly good to confirme, stedfast, and to defend the body from noysome things which may chance from without, as smoke, cold and such other things: which if the Infant bee greeued withall straight after the byrth, being yet very tender, it should hurt it greatly.

After this annointing, wash the Infant with warme water, & with your finger (the nayle being pared) open the

the childes noſethrilles, and purge them of filthineſſe: And that the Nurſe handle ſo the childes ſitting place, that it may be prouoked to purge the belly. And chefely it muſt be defended from ouermuch colde, or ouermuch heate.

After ỳ the part extant or the knot of the nauel is fallen (the which commonly chanceth after the third or fourth day) then on the reſt remaining, ſtrew the pouder or aſhes of a calues hoofe burnt, or of ſnaile ſhelles, or of the pouder of lead, called red lead, tempered with wine.

Furthermore when the Infant is ſwadled and layd in the Cradell, the Nurſe muſt giue all diligence and hede that ſhe bind euery part aright, & in his due place and order, and that with all tenderneſſe and gentile entreating, and not crookedly & confuſedly, the which alſo muſt be done oftentimes in the day, for in this is it, as it is in young and tender impes, plantes, and twigs: the which euen as you bow them in their youth ſo wil they euermore remaine vnto age. And euen ſo the Infant, if it be bound and ſwadled, the members lying right and ſtraight then ſhal it grow ſtraight and vpright. If it be crookedly handled, it wil grow likewiſe. And to the ill negligence of many nurſes, may be imputed the croked nes and deformity of many a man and woman, which otherwiſe might ſeeme aſwell fauoured as any other. Item, let the childs eyes be oftentimes wiped & clenſed with a fine & cleane linnen cloth, or with ſilke. And let the armes of the Infant be very ſtraight laid downe by the ſides, that they may grow right & ſometime ſtroking the belly of the childe forthe deſire or bladder, to help to eaſe, and to prouoke the childe to making of water: and when ye lay it in the Cradell to ſleepe, ſet the

By the onely negligence of Nurſes many children growe crooked-backed and wry legged.

Cradell

Cradell in such a place, that neither the beames of the Sunne by day, neyther the Moone by night, come on the Infant, but rather set it in a darke and shadowy place, laying also the head euer somewhat hier then the rest of the body.

And farther, let it be washed two or three times in the day, and that anone after sléepe, in the Winter with hot water, in the Summer with luke warme water: neither let it tary long in the water, but vnto such time as the body begin to waxe red for heate, but take heede that none of the water come into the Infants eares, for that should greatly hurt his hearing another way.

Then, to be short, when it is taken out of the bath, let it be wiped and dryed with gentle & soft linnen clothes warmed, & then to lay it on her lap the backe vpward, the which with her hands let her tenderly frocke & rub & then to lap it vp, and to swaddel it, & when it is swadled, to put a drop or two of water into the nosethrils of it, is very good for the eye sight. And so to lay it to rest.

Of the Nurse and her milke, and how long the childe should sucke, Chap. II.

AS concerning the bringing vp nourishment, and giuing of suck to the childe it shalbe best that the mother giue her child sucke her selfe, for the mothers milke is more conuenient & agreeable to the Infant, then any other womans, & moreouer doth it nourish it, for because y in the mothers belly it was wont to the same, & fedde with it, & therefore also it doth more

more desirously couet the same, as that with the which it is best acquainted. And to be short, the mothers milke is most wholesome for the childe, as Auicenna writeth, it shall be sufficient to giue it sucke twice or thrice in a day. And alwaies beware ye giue not the child to much sucke at once in this tender age of it, for cloying of it, & least also it loth it: but rather let it haue often of it, and little at once, then few times, and ouermuch at once. For such as be ouercloid with the mothers milke, causeth their body to swel & inflate, & in their vrine shal appeare, that it is not ouercome ne concocted or digested in the child: which thing yet if it chance, let the Infant be kept fasting vntill such time as that which it hath receiued already be completly digested.

Item, if the mothers milke bee somewhat sharpe or chollerick, let her neuer giue the child her brest fasting. If it be so that the mother cannot giue the Infant sucke her selfe, either for because of sickines or that her brests be sore and her milke corrupted: then let her choose a wholesome nurse, with these conditions following.

Choosing a Nurse.

First, that she bee of a good colour & complexion, and that her bulke and brest be of good largnesse. Secondly, that it bee not too soone ne too long after her labour, so that it be two monethes after her labour at the least, and that (if it may be) such one which hath a man child. Thirdly, that she bee of meane and measurable liking, neither too fat ne too leane. Fourthly, that she be good and honest of conuersation, neither ouer hasty or yeelding ne too sad or solome, neither too fearful or timorous: for these affections and qualities bee pernicious and hurtfull to the milke, corrupting it, and passe forth through the milke into the child, making the child of like condition

tion and maners. Also that they bee not ouer-light and wanton of behauiour. Fiftly, that her brests be full and haue sufficient plentie of milke, & that they bee neither too great, soft, banging and flagging, ne too little, hard, or contract, but of a measurable quantitie.

The consideration of the Nurses milke.

Also looke vppon her milke, that it be not blackish, blewish, gray, or reddish, neither sower, sharpe, saltish, or brackish, neither thin and fluy, neither ouer grosse & thicke, but temperately white, and pleasant in tast.

And to be short, that milke is best and most to be chosen, of the which a drop beeing milked softly vpon the naile of the thumbe, holding your finger still, it rolleth not off, neither flitteth abroad, but if you moue your hand a little it will slide of by and by: but if when it is milked on the naile it spread abroad, and flit by and by, then is it to thin, but if it cleane still when that ye moue a little your hand, then is it to spisse and thicke. The meane betweene both is best.

If it be so, that the nurses milke be too hot, sharpe, or colerick: then let her neuer giue the child suck, her selfe being fasting.

Diuers causes of the defect or failing of milke.

Sometimes it chanceth, that the mothers or Nurses milk do faile or decrease, the which thing may come by diuers causes: as by sickneese, by disease in the brests, or by taking of cold in the same, and so stop and clodder the milke, or for because shee lacketh such thinges the which might engender milke, other by ouermuch fasting, hunger, and thirst, the which causes must be well considered: & then according to that, minister a remedy.

Things which doe augment and encrease milke be these.

Let her vse to eate Parsnep, either the seede or the roote; also

alſo the ſeede or roote of Fennell, ſodden in the broth made with Barley or Cicercula, let her eate of that with other meats that ſhe feedeth on.

Item, to eate ſheepes breſtes, and the milke of them is good.

Item, take an ounce of cow butter, & diſſolue it in warme white wine, the which let the Nurſe drinke.

Item, boxing vnder the breſtes doth well, without ſcarification.

Item, a plaſter for the ſame of Frankencenſe, Maſtick, and Pitch, layd to the breſtes, or vnder the breſtes the skinne firſt being annoynted with oyle, leaſt it ſhoulde cleaue ouer faſt to the place.

Item, it ſhal be very good to rub ſoftly with the hand the breſtes, or els in bathing after dinner or ſupper, to cauſe ſome to ſucke her breſt.

Item, take the oyle of white Lillies, or of violettes, and mingle with it muske, Enſence, and *Laudanum*, well tempered together, in the ſame dip a peece of wooll, and clapp it to the breſtes, and ſoke them with it.

Item, waſh them, and ſoke them oftentimes with Wine, in the which is decoct and ſodden Mintes, Roſes, violets, and *Xyloaloes*. Alſo to eate broath in the which is ſodden a Henne, with Cinamome, Maces, *Cardamomum*, and alſo the yolke of an egge.

Item, it is good for her to eate freſh cheeſe and milke and to refraine from all manner of great labour and harde workes.

Item, portage made of beane meale, Rice, and breade made of fine flower, tempered with milke and Sugar, putting to it alſo a quantitie of Fennell ſeede, or of the leaues, is very good.

Item

Item, take of Annis ſeede, of *Siler montanum*, of each three drammes, of Chriſtall beaten to powder two drammes, and as much of Sugar, giue her this to drinke about ten dayes, at morning, euening, and mid-day.

Item, take of Fennell ſeede, or the leaues, and of Horehound, of each two handfulles, of Annis ſeede foure drams, of Saffron beaten one ſcruple, alſo of freſh Butter three ounces, and ſeeth all theſe in ſufficient water, making hereof a plaſter, the ſame plaſter whilſt it is hot, lay it to the Nurſes breſt.

Item, take of commin ſeede an ounce and an halfe, of clarified Honey three ounces, ſeeth it in fiue pynts of water, altogether put into a new pot, and let it ſeeth to the third parte, and of this decoction giue the Nurſe oftentimes to drinke.

Item, take of Beetes well waſhed one ounce, of Commin halfe an ounce, of Honey ſixe ounces, of theſe mingled and tempered togeather, make an Electuary, of the which let her take both in the morning and euening, at each tyme a ſpoonefull.

Item, take two drams of Chriſtall beaten into fine powder, and deuide that in foure equall partes: one of theſe parts giue vnto the Nurſe, the ſpace of foure dayes to drinke, with broth made eyther of Cicer, or els of Peaſon.

Alſo all theſe things following encreaſe & augment milke in the breſtes: Annis and Annis ſeede, dill and the ſeede, Horehound, *Cardamomum*, freſh Cheeſe wortes made of olde Cheeſe, Cicer, Chriſtall beaten to powder, and taken with Honey, Lettuſe, Fennell, Wine in which Roſemary or Sauery be ſodden.

Item, to abſtaine from venery or mans company: for if ſhee vſe that, it ſhall ſpend and conſume the milke, and make

make it vnſauorie & vnwholſome, neither can thé childe well brooke it, but moſt commonly ſhall caſt it vp againe, becauſe it cannot digeſt it.

Alſo it ſhall be beſt that the child ſucke not of the mothers breſt by and by, as ſoone as it is borne, but rather of ſome other womans, for a day or two, for becauſe that the creame (as they call it) ſtraight after the birth, the firſt day in all women doth thicken and congeale.

Item, if it chaunce that the Nurſe be ouer ſore lasked, or that ſhee be ouer ſore bound, ſo that ſhee take any medicines to remedie it: then let another giue the childe ſucke whileſt ſhe be recouered againe. And when the childe is layd in cradell to be rocked, rocke not too faſt, leaſt through ouer much rocking and ſtirring, the childes ſtomacke turne, & the milke there corrupt for lacke of reſt.

Howe long the childe ſhould ſucke.

Auicen **aduiſeth to giue the childe ſucke two yeares: howbeit among vs moſt commonly, they ſucke but one yeare. And when yee will weane them, then doe it not ſodenly, but a little and a little, and to make for it little pilles of bread and Sugar to eate, and accuſtome it ſo, till it be able to eate all manner of meate: and this ſhall ſuffiſe for the education and bringing vp of Infants at this time. Notwithſtanding diuers other things heere are left vnſpoken of, another time (God willing) we ſhall declare them at large.**

Of diuers diſeaſes and infirmities which chaunce to children lately borne, and the remedies therefore, Chap. III.

ALthough there bee in manner infinite diſeales which happen to Infantes, as writeth Hipocrates, Galenus, Racis, Auicenna, and diuers other: yet for breuity and ſhortneſſe wee will rehearſe here onely ſuch of them which moſt commonly happen to the ſame, and that bee theſe: exulceration of the gummes, flix of the belly, or ouermuch looſeneſſe of the ſame, the belly hard bound, the cramp, the cough, and diſtillation of the head, ſhort windineſſe bladders on the tongue, exulceration or clipping of the mouth, apoſtume in the eares, apoſtume in the braine, ſwelling and bolning of the eyes, ſcumme or creame of the eyes, the feuer, gnawing in the belly, the body ſwelling and puffed vp, often ſneeſing, wheales or bladders of the bodie, ſwelling of the coddes, ſwelling of the nauell, vnſleepines, yexing appetite to parbreake, fearefulneſſe in the dreames, the mother, iſſuing out of the fundament gut, wormes in the belly, chafing, the falling ſickneſſe, the conſumption, the palſie, trembling of the partes of the body, the ſtone, goggle eyes.

How to cure and to remedie all theſe now will I ſhew in order.

Of exulceration of the gums.

FIrſt in exulceration of the gummes, are wont certaine puſhes, and as it were wheales to grow on the gummes, or in the corners of the iawes, the which

which put the place to much grieuance: and to remedie this, it shall be good that ye with your finger rubbe the Infants gummes, and the pushes or wheikes withall, and then to annoynt the same gums with oyntment made of Hens grece, Hares or conies braine, oyle of Camomell mixt with Hony: then take water, and in it seeth Camomell and Dill, the which water being hot, powre it on the childs head, holding it a foote aboue the head.

Of the flix and ouer much loosenesse of the belly.

For this take the seede of Roses, Commin, Annis, and the seede of Smalladge, beate all these together, and make them Plaster-wise, and lay it to the childes belly.

And further, if that it which the Infant voydeth bee of red or yelow colour, then giue it to drinke of the Syrope of Roses, or of Crabbes, or els of Pomegranates tempered with a little Mint water.

Item, take the seede of Sorrell, and beate it, then temper it together with the yolke of a rosted egge, & giue that to the child to eate, or els take the same seede bruised first, and then seeth it in fayre running water, thereof let the childe drinke two or three times in the day.

Item, take a gall, and beate it to powder, then seeth it in water, with this water temper Barley meale, or the meale of *Mellium*, and make a plaster of it, the which lay vnto the childes belly.

Item if that that commeth from the child be whitish, then take of Nutmegges the waight of a Penny, and of white Frankencense a scruple, or the waight of two pence the which temper with the iuyce of a Quince, and giue it

to the childe to drinke.

Item, take the meale of Barley, temper it with the iuyce of Plantane, and a little Vineger, and make it plaſterwiſe, and lay it to the childes belly, but being firſt a little boyled together ouer the fire.

Item, take the iuyce of *Centinodium*, and the white of an Egge, and temper them together, to the which adde the powder of dryed red Roſes, the powder of Hematites, Maſticke, Frankencenſe, Bole Armeniacke, *Sanguis Draconis*, and the ryne of Pomegranate, of all theſe mixed together make a plaſter, and lay it (firſt warmed ouer the fire) to the Infants belly.

Item, to waſh the child in the water in the which be ſodden leaues of red Roſes, is very good.

Item, take the iuyce of Camfery, and the iuyce of Plantane, the more and the leſſe, and in this put claye of an olde furnace or ouen, and make of it a plaſter, and lay it to the childes belly.

To vnlooſe the childe being bound.

IF the child be ſo bound, that it cannot long time haue any ſtoole, then make a ſuppoſitarie of Hony, ſodden till it be hard and maſſie, and lette the ſuppoſitarie bee of the length of your little finger, and the bigneſſe of two Wheate ſtrawes bound together, then dip it into oyle, and conuey it into the childes fundament.

Item, likewiſe you may make a ſuppoſitarie of the ſtalke and the roote of Beetes, or elſe of the roote called Oreſſe, or Flourdeluce roote, made of the quantitie before ſpoken, and conueyed into the ſitting place of the childe.

Item, to giue to the Infant as much Hony as a Peaſe to drinke,

drinke, and to rubbe the belly a little, and to ſupple it with a peece of wool dipped in Oyle, or dipped in Bulles gall, and layd to the Nauell.

Item, you may giue vnto the Nurſe a medicine which hath vertue to vnbinde and looſe, and the next day after let the childe ſucke her, and it will looſe alſo the childe.

Item, take of ſmall Mallowes, of great Mallowes, of each an handfull, of Fenegreke and Line-ſeede of each an ounce, of Holyoke two ounces, of figges the number of ten, ſeeth all theſe togeather in water, and then ſtampe them in a morter, and put vnto it of Butter, and of Hennes grece, of each two ounces, and of Saffron one ſcruple, and make a plaſter of it vpon a linnen cloth, of the thickneſſe of a ſtraw and lay it to the childes belly a day and a night.

If this moue not the belly, then take of Aloes Cicotrine one dram, of *Heleborus* both *niger* and *albus*, of each, fifteene graynes, beate theſe to powder, then temper them with three ſpooneſuls of the iuyce of Walwurt, or of Oxe gall, in this licour dippe Woll, and lay it to the Nauell the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwurt, and of Mill meale, and ſeeth thoſe togeather till they be thicke, then make a plaſter thereof, and lay it to the belly beneath the Nauell.

Remedy for the Crampe, or diſtention of members.

If it chance that the Infant be taken with the diſeaſe called the crampe, the which for the moſt part commeth of indigeſtion, and of the weakenes of the power attractiue, and ſpecially in ſuch children the which be very fat and moyſte, then ſhall yee annoynt all along the

backe of the Infant with the oyle of blew Floure-deluce, or els white Lillyes, eyther the oyle of Rue.

If the crampe take the child whilest it stretcheth forth the armes, legges, and other members, (as we be wont in gaping or paining) then let it be bathed and washed in water, in the which Prim-Roses, Couslopes or the flowres of Camomell be sodden, or els annoynt it with the oyle of Violets and the oyle of sweete Almonds tempered together: and if the child bee in great heate, annoynt it with the oyle of Vyolets, or with oyle Olyue, tempered with a little white waxe, and also powre on the childes head the oyle of Violets.

Remedie for the cough and distillation, or Catharres of the head.

Sometimes the Childe is soze encombred with the cough, and with distillation or running of humors out of the head to the nose, the mouth, and the brest, the which ye shall remedy thus.

First powre warme water on the childes head, holding it a foote and a halfe from the childes head, and so doe continually the space of halfe an houre, and in the meane while put a little Honny on the childes tongue to chawe vpon, then put your finger into the childes mouth, and depresse or holde downe the innermost part, or the roote of the tongue next to the throate, to prouoke the childe to vomite, and to voyde the grosse and viscous humors, which bee cause of this ill.

Item, take Gumme Arabicke, Gumme Dragagant, the seede of Quinces, the iuyce of Lycorise, and Suger penidium

dium, all this beaten together, giue euery day to the childe a quantitie with milke new milked.

Item, make Almonde milke with Almondes blanched, and onely the iuyce or water of Fenell, whereof when it is well ſodden, let the childe eate or drinke morning and euening, or any other time of the day.

And if it bee ſo that the cough haue exaſperate and made rough the tongue and the roſe of the mouth, then take of the ſeede of Quinces two ſpoonefulles, bruſe them a little, and ſteepe them in warme water the ſpace of two or three houres, then ſtraine the viſcous and groſſe water from them through a ſtrainer, and that remaineth, frye it togeather in a Frying panne with Suger *Penidium*, and the oyle of ſweet Almonds thereof making an electuarium, the which giue vnto the childe to receiue: if the childe haue great heate with the cough, then adde vnto the ſame electuarie, the iuyce of a ſweet Pomegranate,

Item, againſt the cough, and ouermuch heate, take the ſeede of white Pogie and Dragagant, of each two drams, of the ſeede of Gowardes foure drams, and beate all theſe togeather, and giue at once the waight of foure pence to the child, with the water in which Rayſons haue beene ſodden.

Item, take Rayſons, and dooing away the graines of them, ſeeth them together with water in a Frying Pan, ſo that they burne not to the bottome of the panne, then take it from the fire, and beate it well in a morter, tempering therwithall Suger *Penidium*, and giue of this in the morning and euening to the childe.

Againe, if the cough come of a colde cauſe, then take a little Myrrhe beaten to powder, and temper it with a quantitie of warmed Hony, and the oyle of ſweete Almondes and of this giue vnto the childe.

Furthermore, the Nurse must auoyde all such things the which may engender cough, as Vineger, ouermuch salted meates, Cheese, Nuts, and all sharpe things. Also shee must annoynt the Childes brest with butter, and with Dialthea.

Item for the cough, Take Raysons, and frye them in a frying panne, then stampe them in a morter, and to that adde as much of Suger *Penidium*, with a little oyle of Violets, and make an electuarie of these, and giue to the childe the mountenance of a Hasell Nut.

Remedie for short winde.

MAny times chaunceth also to Infantes difficulty of breathing or short windenesse: the which to remedie, take Lineseede, and beate it, and giue of it vnto the child with Hony: but if the disease encrease on the childe and that the winde pypes in a manner seeme stopped, then annoynt well the eares, and all the places about the eares with oyle Olyne, and also the tongue for to Prouoke vomite, and then powre a little warme water into the childes mouth to wash it with all, and giue to it a little Lineseede tempered with hony, and beaten, made after the fashion of an electuary.

Item, if the childe haue besides this also the fix: then giue vnto it the Syrope of Myrtels, other els Dates sodden with milke and flower.

Against wheles or bladders on the tongue.

ITem sometimes happeneth to the children, wheales and blisters on their tongue and mouth, which things

things come of the sharpenesse and eagernesse of the Nurses milke, the mouth and tongue of the Infant beeing so tender, that the least thing that toucheth it shall offend it: wherefore, besides that it is great paine to the childe thus to be blistered by the eagernesse of the milke, it is also very perillous and dangerous. For such wheales which be not ripe and seeme blacke, betoken death: which if they be white or yellowish then they be of lesse perill.

Against this ill, take Violets and Roses, and seeth them in a little Rose water, and therewith wash the blisters.

Item, take the iuyce of Lettuse, the iuyce of Petimorel, and the iuyce of Purselaine, which when they bee well commixt and tempered togeather, annoynt therewith the whelkes. And if the foresaid blisters or whelkes bee blackish, then adde to the foresayde iuyce, Licorise beaten to powder.

Item, if the same bee very moyst then take Mirre, Galles, the rine of Frankencense, beate them well altogeather, and temper them with Honny, and annoynt the childes tongue therewith.

Item take the iuyce of Mulberies before they bee full ripe, other else of vnripe grapes, which is called *Vergeus*, and with that annoint the tongue.

Item, it is very good to wash the tongue with red wine, and then to strew vpon it the powder of Galles, or els of the barcke or rine of Frankencense.

If yee will haue a quicker medicine in operation and sharper: then take Bole Armeniacke, Pśidium, and Sumach, of each three drams: also of Galles two drams, of Alome one dramme, all these beate together, and searse them through a

searse-

searser, and strew that powder on the blisters.

Item, if these wheales be reddish and cause much spittle to gather togeather in that place, then let the Nurse vse such things which are moyst and colde, and let her chaw in her mouth very small a few fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or starch tempered together with Rose water, and put on the childes tongue is good.

Item, take the iuyce of Pomegranats, the iuyce of Quinces, or the iuyce of Oringes, and doe of this on the childes tongue in like manner: but if the wheales or blisters be somewhat yellowish, then to these iuyces spoken of before adde the iuyce of Lettuse and of Purselane. But if the wheales seeme whitish, then take of Myrrhe and of Saffron of each one dramme, of Sugar Candie two drams, and beate these to powder, and lay it on the wheales of the tongue.

Of exulceration or clefture, chapping or chining of the mouth.

Sometimes by reason of the hardnes of the nurses paps, the childs lippes and mouth bee exulcerate, hauing in manner of clefts and chines in them: and in this case take tozed woll, and dippe it in the iuyce of Plantane, or els in butter molten, or in fresh hens greace, euerie of them being warme, and with this annoynt the mouth and lips of the child.

Of

Of Apoſtumation and running of the eares.

When that humors and matter iſſueth out of the eares, which properly commeth of abundant humors in all the body, and moſt ſpecially in the head: then take a peece of wooll, and dippe it in hony mixt with red Wine, to the which is put alſo a little quantitie of Alome beaten to powder, or of Saffron then make of the ſame as it were a tent, and put it in the childes eare, and when the tent hath ſucked and drawne to it the humours and filthyneſſe of the eare, then take it out and put in new, and if that which commeth out of the eare bee as matter, then take of ſodden Honny, and temper it with water, put of it into the eares: or els take the powder of Galles, tempering it with Vineger, and doe likewiſe.

But if the child haue great paine and dolour by windines, ventoſity, and the humours in this place, then ſeeth Organie and Myrrhe with oyle Oliue, and ſo beeing warme, put of it into the eares.

Of apoſtumation in the head.

If there be any Apoſtume engendred in the head, (which many times chaunceth) the which cauſeth the cheekes and eyes to be greatly payned, and the eyeſight to ware wannish or tawney: then muſt bee applied ſuch things which may refrigerate and coole the braynes: as, take the iuyce of Gowardes,

Gowardes, the iuyce of Nightſhade, and iuyce of Purſelane, and temper them with oyle of Roſes, in this dip a peece of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

Of ſwelling or bolning of the eyes.

AGainſt ſwelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the childes eyes, and binde it to the place with a fine and ſoft linnen cloth: then afterward waſh the eyes with water in which Camomell and Baſill haue beene ſodden. **If that in this ſwelling the eyes be not red, neyther the browes ſwollen:** then take Mirre, Aloes, Saffron, and the leaues of Roſes, and temper all theſe, and ſteepe them in olde wine, and binde it to the childes eyes with ſome linnen cloth and into the childes noſe put a quantity of Ambre, diſſolued in womans milke.

Of the Scumme or white of the eye.

AGainſt the Scumme or white of the eye, which for the moſt part happeneth to children through ouer much crying and weeping, take the iuyce of *Solatrum* and drop the ſame into the childes eye, and if by the ſame chaunce the vaine of the eyes waxe reddiſh, or be ſwollen then annoynt them with the ſame iuyce.

Againſt immoderate heat, or the feuer.

IF the Infant be in great and vehement heate, contrary to nature, the which is called a Feuer: Firſt it ſhall be the Nurſes part to eate and vſe ſuch things the which coole

coole and moyſten.

Alſo to giue vnto the Infant of theſe things following. The iuyce of Pomegranate, the water of Gourdes, Sugar, with a little Camphery mixed therewithall, tempered well togeather. *Item*, it is very good to prouoke it to ſweating.

Item, take of the iuyce of Wormewoode, of Plantane, Mallowes, and Singrene, and temper them all together, and ſeeth them a little on the fire, in the which alſo mixe Barley meale, and make a plaſter of all theſe, and lay it to the childes breſts. Alſo take the oyle of Roſes, and the oyle of Poplar, and mixe them togeather, with this oyntment beeing colde, annoynt the childes forehead, the temples, the armes, the hands about the wreſtes, and the pulſes, and the feete about the ancles.

Item, take of Barley meale, and of dryed Roſes and powdred, and temper theſe with the water of Roſes, and the water of Endiue, & make thereof on the fire a plaſter, the which lay to the childes breſt ſomewhat warme.

Alſo as often as the child is waſhed, let it be don with water in which is ſodden ſuch things which coole: As Lettice, Purſlaine, Endiue, Plantane, and ſuch other.

Againſt fretting or gnawing in the belly.

If the child be vexed with fretting & gnawing in the belly, the which things ye ſhal know by the immoderate crying of the child, and that it turneth from one ſide to another, with great crying: then ſhall you take warme water, wherein hath beene ſodden Lauender, Cummin, Fennell ſeede, or the ſeede of Dill, and oyle Oliue, tempering them together: and herein dip a peece of Wooll, and therewith

therewith ſoke the childes belly oftentimes.

Againſt ſwelling of the body.

VVHen the childes body, or any part thereof is ſwollen and puffed vp: then take the toppes of Elder tree, and of Walwort, and ſeeth them in white Wine, and therein lappe the Infant, eſpecially if it bee not taken with ouer great heate: but if ſo be that with ſwelling in the head the belly bee ſwollen alſo, then take Myrrhe, Aloes epatike, and Saffron, and beate them altogeather, and temper them with the iuyce of Beanes, and lay it to the childes head.

Againſt often ſneeſing.

SOmetimes the Infants be ſore troubled and vexed with often ſternutation and ſneeſing, which thing if it come of the Apoſtume in the head: then ſhall yee miniſter ſuch things to the head which refrigerate and coole, whether it bee oyles, oyntmentes, iuyces of the hearbs, or other things. If this come of any other cauſe then of Apoſtume: Take Baſill, be it greene or dry, and put of the iuyce or powder of it into the childes noſe. **But if this ſneeſing come and begin with heate, and that the childs eies ſeeme as they grew inward for paine thereof:** then lay to the childs head the leaues of Purſlaine, or Goward, cut in thinne ſlices, and tempered with oyle of Roſes, and Barly meale, and alſo the yolke of an egge.

Of

Of whelkes in the body, and the cure.

THese whelks if they appeare blacke vpon the body they signifie perill of life, and so much the more, the greater quantitie that there is of them: but if they seeme whitish or reddish, it is perill, and may easily bee cured. Wherefore take the leaues of the redde Rose, the leaues of Myrtils, and of *Tamariscus*, and seeth these in water, and in that water wet a linnen cloath, and soke therewith the whelkes. Item likewise it is good to annoynt the same with the oyle of Roses, of Myrtils, and *Tamariscus*. **If the whelkes be white or reddish, then let them bee rype before ye minister any thing to them: and when they be open and begin to matter,** then to clense, purifie, and to dry them being ripe and broken, it is very good to wash the same whelkes with Mulsum or Hydromell, in which Salt-peter is dissolued. Mulsum and Hydromell, **is water and hony sodden together.**

Against swelling of the coddes.

MAny times chaunceth to children (throw ouermuch crying) swelling about the Coddes, and sometimes burstnesse, and swelling in the inner part of the thighes the which swelling sometimes commeth by inflamation of great heat, and sometimes with onely windinesse. If it come of windinesse, then the Coddes will sometimes appeare so stiffe as a tabour, & shine as it were an horne. The remedie for this is, take a quart of double beare woort, and therein seeth of the leaues of Bay halfe an handfull, of Rue a quarter of an

hand-

handfull, of Fennell, Dill, and Camomell, of each a meane handfull, cut and bruſe all theſe hearbes togeather, and ſeeth them from the quart to the pynte, then ſtrayne them ſtrongly from the liquor, in which liquor ſeeth ſo much Beane flower as may ſerue to make a plaſter, thereto adding at the latter end two or three ſpoonefulles of oyle Camamell, and lay this plaſter hot to the coddes. **If the ſwelling come of heate, then alay the ſame with ſome colde hearbes, ſuch as I haue oftentimes ſpoken of before.**

Againſt ſwelling of the Nauell.

ALſo ſometimes the childes Nauel ſwelleth, and eſpecially ſtraight after the birth when it is cut. For this, take Spike celtike, and ſeeth it in the oyle of Almondes, mixed with a little Turpentine, then in this dippe woll, and lay it on the place.

But if ſo be that this ſwelling come of ouermuch crying, cough, or of a ſtroke or fall: Then take bitter Lupines, and the powder of faire olde linnen cloath burnt to powder, and temper theſe with red wine, and then in this dip a peece of towe, and lay it to the Nauell.

Againſt vnſleepineſſe.

AGainſt vnſleepineſſe, that is when the childe is deſtitute and wanteth his due and naturall reſt, all the while crying and weeping. For this take two heads (with the ſeedes therein contayned) of white Popie, and with one ſpoonefull of Roſe water, and three or foure droppes of Vineger, ſtampe them in a morter reaſonably then adde thereto two ſpoonefulles of womans milke, and the

the waight of an halfe peny of Saffron, with halfe a ſpoonefull of Barly flowre, the which yet ſtampe a little togeather againe, and then lay it in a fine thinne double linnen cloath and apply it to the forehead from one temple to the other.

Item, giue the childe to drinke a little of the Syrope of Popie, Alſo to annoynt the temples with the oyle of Popie, is very good.

But if this vnſleeptneſſe come of the impuritie of the Nurſes milke (as many times it dooth) then take of the oyle of Violets, and put vnto it a little quantitie of Vineger, and of this liquor drop oftentimes into the childes noſtrilles, Or els take the oyle of Roſes, and temper it with the iuyce of Lettuſe, and therewith annoynt the head and the ſtomacke of the childe, **And further, ſee that the Nurſes milke may be amended.**

Againſt yexing or the hyckot.

THis yexing commeth eyther of coldneſſe of the ſtomacke, or els of ouermuch fulneſſe, or for lacke of meate, and emptines of the ſtomacke, or els by ſome hotte and chollericke qualitie, biting vppon the mouth of the ſtomacke.

As often as it commeth by the aboundance of meate and fulneſſe, the remedie is to prouoke it to vomit. **If by coldneſſe of the ſtomacke**, then annoynt the ſtomacke with the Oyle of Bayes warmed, other els lay to the ſtomacke a plaſter made of the ſeede of Dill, beaten and tempered with the iuyce of Mints.

But if it chance by any heate or collericke quality, then take the oyle of violets, or of Roſes, the iuyce of Endiue,

or of any other ſuch hearbes, the which haue power to infrigidate and coole, and temper the ſame with womans milke, and annoynt therewith the childes ſtomacke.

And when it proceedeth by defect and lacke of meate or emptineſſe of the ſtomacke, then giue to the childe to feede vpon milke, and other good holeſome thinges to ſup, **neither paſſe not greatly though the childe reiect & vomit vp againe that the which it receiueth, for ſo much euer will remaine in the ſtomack that ſhalbe ſufficient to ſuſtaine it, and meanely to nourith it.**

Againſt often parbreaking by weakeneſſe and feeblenes of the ſtomacke.

AGainſt ouermuch parbreaking, beate foure graines of Cloues, and giue it to the child to drinke, with foure or fiue ſpoonefuls of red Wine.

Item, take of Maſticke, white Frankencenſe, and the leaues of the redde Roſe, ſo much as ſhall be ſufficient, and all theſe beaten together, temper them with the iuyce of Myntes, and make a plaſter of it, laying it to the childes ſtomacke. **But if the childes vomiting be very vehement,** then put vnto theſe foreſaid things a quantitie of Roſe Vineger.

Item, take fine meale, and bake it ſo hotte in an Ouen, or elſe in a frying pan ouer the fire, till it waxe browne, then beate it to powder againe, putting it into Vineger, and to theſe adde the yolke of an Egge hard rolled, Maſticke, Frankencenſe, and Gum Arabicke, and temper all theſe with the iuyce of Mintes, making of it a plaſter, the which lay to the childes ſtomacke, and to the childes mouth and noſe, hold

hold a warme toſt of bread.

Cauſes of this ill be three. The firſt, if the child haue taken more milke then it is able to concoct and digeſt. The ſecond, if the Nurſes milke be ouer thinne, wateriſh, and fluiſh. The third, if the ſame milke be impure, feculent and corrupt. Theſe cauſes prouoke vomite, and eſpecially if the child alſo haue a weake and wateriſh ſtomack: wherefore ye muſt helpe the Infant after this manner.

Firſt let the childe ſucke leſſe then it did before, and then alſo marke that which the childe doth parbreake, whether it ſauour ſharpely like Vineger, and that it be whitiſh: For if it be ſo, then take of white Frankencenſe viii. gaines, of dryed Rue xx. graines: beate theſe to powder, and giue it to the childe to drinke with the ſyrope of red Roſes.

Or elſe let the Nurſe chaw Cummin, and ſo put it into the childes mouth: Giue alſo of the ſyrope of Pomegranets, with the powder of drie Mints to the childe.

Take Maſticke, *Accatia*, *Xiloaloes*, Galles, white Frankencenſe, toſted bread, of each like much, beate them together, putting to of red Roſes, and tempering it with the conſerue of Roſes, and lay it to the childes ſtomacke.

But if it ſo be that the parbreaking of the child ſauor not after the faſhion of Vineger, but after ſome other ſoure ſauour, & that it be not whitiſh, but pale or yellowiſh: then giue it the iuyce of Quinces, **and lay this plaſter vnto the childes ſtomacke.** Take Barly meale, wilde Mulberies, and *Pſidium*, beate all theſe together and temper it with Roſe water, and lay it to the childes ſtomacke.

And furthermore, if the childes ſtomacke be ſomwhat wateriſh and ſlow in digeſtion: then annoynt it with the water of Roſes, in the which Muske hath beene diſſolued

or els the water of Myrtilles, and giue it to drinke the iuyce of Quinces, with a little Cloues and Sugar, or with a ſcruple of Nutmegs therewith tempered and mixed.

Againſt fearefull and terrible dreames.

Alſo ſometimes the children be vexed and vnquieted with fearefull and terrible dreames in their ſleepe, which thing for the moſt parte commeth of the abundance of foode, & ouermuch meate or drinkes, which for the ſuperfluitie thereof cannot be concoct ne ouercome of nature, wherefore neceſſarily it putrifieth and corrupteth: the noyſome and hidious vapours whereof, flying vp to the head in time of ſleepe, cauſe theſe terrible phantaſies in the ſleepe. And thus it may be remedied. Firſt take heede, that yee lay not the childe to ſleepe ſtraight after it hath fed, and alſo let it licke a little Hony, ſwallowing it downe, ſo that by it, ſuch things the which be ſomewhat hard to digeſt and concoct, may the ſooner be digeſted, and the refuſe the more eaſily to deſcend into the guttes.

Item, euery day giue to the Infant halfe a dramme of the Electuarie called *Diamuſcum*, or *Diaplicis*. Alſo Triacle in this caſe is very good, taken with milke, as ſaith *Raſis*.

Againſt iſſuing forth of the Fundament gut,

For the iſſuing forth of this gutte: when the childe laboureth to eaſe it ſelfe: Take Myrtils, Acorne cuppes, redde Roſes dryed, burnt Hartes horne, burnt Alome, Goates hoofe, *Baluaſtium*, and Galles of each lyke much, and ſeeth all theſe togeather with water, ſo long till the

the water haue receiued the ſtrength of the ingredience, and with this water being warme, waſh the gut, and ſo conuey it into the body againe, **as I haue taught you in the ſecond booke.**

Againſt Tenaſmus.

TEnaſmus **is a diſeaſe when the childe enforceth it ſelfe to the ſtoole, and yet can doe nothing, the which thing oftentimes chanceth to children, moſt commonlye proceeding of cold. Againſt the which, ye ſhall vſe theſe remedies.** Take Garden Creſſes and Cummin ſeede, of each like much, beate them togeather, and temper them with old butter, and giue it the Childe to drinke with colde water.

Item, take Turpentine, and lay it vppon coales, whoſe fume let the childe receiue beneath in the fundement, the fume being incloſed round about with clothes.

Item, take Tarre, and likewiſe make fume of it, receiuing the fume as before.

Againſt wormes in the belly.

SOmetimes there breede Wormes in the guttes, of the bigneſſe and quantitie of ſuch as are wont to be in old Cheeſe, called Mites, and ſome like Lice. And ſomtime in the belly are engendred wormes of the bigneſſe of earth Wormes, called Eales. Againſt theſe vſe this remedy. Take the water of *Centumnodia*, and giue it to the childe to drinke with milke.

Item, take of white Corall, the ſcraping of Iuory, of

Harts horne burnt, and of Iroes, of each a ſcruple, of Suger Candy one ounce and a halfe, of the water of *Centumnodia*, ſo much as ſhalbe ſufficient to temper all theſe things before, and of this make ſuppoſitaries, miniſtring to the childe euery day the waight of two drammes.

Otherwiſe, according to *Raſis* **minde.** Take of Cummin ſeede as much as ſhall be ſufficient, and temper it with Oxe gall, making thereof a plaſter, the which yee ſhall lay to the Infants Nauell.

Item, Oyle Oliue taken and drunken a ſmall quantity thereof, is very good to kill all manner of Wormes which breede in the gutte, neere to the fundement. Alſo take the fineſt Cotten, and thereof make ſuppoſitories, the which yee ſhall annoynt with the oyle Wormewood, or of Rue, or of the Kernels of Peaches, or the oyle of bitter Almonds, and ſo to conuay it into the childes ſitting place.

Item, it ſhall greatly profit the child, if it be waſhed in the water in which is ſodden Wormewood, and the leaues of Peaches.

Item, an oyntment for the ſame. Take of Wormewood, and of Lupines, of each two drams of *Siler montanum*, Cummin, Cockle, Centory, and *Centonicum*, and of Harts horne burnt, of each foure drames, all theſe things beaten togeather, temper them in the oyle of Wormewood, or of bitter Almonds, the waight of two ounces, putting to it foure drams waight of waxe, and make hereof an oyntment and annoynt the childes belly therwith by the fire, or in ſome warme place.

Item, take of Cockle two drams, of Wormewood and Maſticke, of each one dram, of Aloes, red Corall, of each two drames, of *Coriander perparot*, ſixe drams, beate all theſe well, togeather. **Adde alſo to theſe,** of Rye meale three ounces

ounces, of Lupines beaten to powder, six drammes, of Saffron two drammes, temper all these in two ounces of the iuyce of Rue, and foure ounces of the iuyce of Wormewood, or of the oyle of the same, and make hereof a plaster, and lay it vnto the childs Nauell the breadth of an hand.

Item, giue the childe the waight of foure pence of the powder of *Aloes Cicotrine*, with fayre water first sodden and sweeted with Suger, or else with single Beare: and this no doubt is soueraigne.

Item, against the great and long Wormes. Take of the iuyce of Wormewood, and of Oxegall, of both two ounces, of *Colocinthis* viii. drams, temper all these well together, adding to it a little wheaten meale, and make hereof a plaster, the which lay to the Nauell of the childe.

Item, a bathe for the same.

Take Wormewood and Gaulles, and seeth them in water, and let the childe be bathed in it vp to the Nauell.

Of chafing or galling in any place of the body.

AGainst galling or chafing of the childes skinne, by reason of the acrimonie and sharpnesse of vrine or sweat: Take Myrtils and beate them to powder, and strew thereof on the place.

Item, take of *Iroes*, of the red Rose, of Cyprus, of *Tragacantum*, so much as shall bee thought sufficient, and beate them all, or part of them, and strew of the powder on the chafed place.

Item, take of the oyle of Roses one ounce, of white

Frankencense one dramme, and melt these together, and take eight graines of Camphire dissolued in Rose water, and mixe therewithall, and of all this make an oyntment, and annoynt the chafed place therewithall. Also *Vnguentum album*, and *Vnguentum rubeum* be good for this purpose.

Item, the decoction and fomentation with the water wherein Plantane, Knot-grasse, Docke rootes, or *Bursa pastoris* is sodden, is very good for the same.

Of the falling sickenesse.

Sometimes the Infants bee vexed and encombred with the falling sickenesse, and that two manner of wayes. One is, that it hath this disease straight forth with the byrth: Cause of the which is colde and ill humors in the head and braines. Another is, that it taketh this infirmitie after the byrth by some accidentall cause, in which case, if it leaue not the child being a man child, before he be xxb. yeeres of age, and the woman child, about the time of hauing her first flowres, if it forsake them not in this space, neither by the might of Nature, neither of medicines, then is it like neuer to depart from them.

Againe, if this disease come not by nature, but by some accidental cause afterward: then giue diligent heed that the Nurses milke be very good and conuenient to the childes Nature. And for the same purpose, if necessitie require, it shall bee very good to purge and cleanse the Nurses body with due and meete medicines, and thee must auoid all such things the which do coole and moisten: and to suffer the child to receiue no more milke at once, then it may be well able to digest.

Against

Againſt this cruell diſeaſe, authours much commend the roote of a Pionie, onely handged about the childes necke.

Item, the ſame roote dryed and beaten to powder, and ſo oftentimes giuen to the childe to take, ſometimes with drinke, ſometimes with pottage, pap, or milke, or any other wayes, Likewiſe the ſeede of Pionie is very good.

Furthermore powre now and then into the childes noſethrilles, Oyle of *Caſtorium*, or the oyle of Coſtus, or of *Euforbium*: Alſo let the childe ſmell to Rue, and to *Aſa fetida*.

Item, to hang *Viſcum querſinum*, which is gathered in March, the Moone decreaſing, about the childes necke, is very good. **Diuers other things there be, which might be here rehearſed, but this ſhalbe ſufficient at this time**

Conſumption or pining away of the body.

WHen the Infant falleth away, and the fleſh rebateth, remayning nothing but as it were ſkin and bone, and thereby the child waxeth ſickely: Then let the Infant bee bathed in water, in which hath been ſodden the head and the feet of a Weather, ſo long till the fleſh part from the bones of his owne accorde: and euery time that the childe commeth foorth of the bath, firſt let it be wiped and dryed cleane, **and then annoint it with this oyntment**. Take freſh Butter, oyle of Violets, and oyle of Roſes, of each one ounce, of the fatte of freſh Porke halfe an ounce, of white waxe two drammes: melt all theſe things together, and make an oyntment of it, annointing therewith the childes body.

Item, take white Waxe, Swines greaſe, Sheepes tallow, freſh.

freſh Butter: melt all theſe things together, and ſtraine them making of it an oyntment, and annoynt the childe withall once or twiſe euery day. **But the chiefe hope of reſtauration, muſt be in light, reſtoratiue and pure nouriſhing meates.**

Of laſſitude, wearineſſe or heauineſſe of the childes body.

SOmetimes it chanceth that the childs members of the body be ſo feeble, as though it had the paulſey, ſo that with thoſe parts of the body the child cannot help it ſelfe, neither can it lift vp the hands, armes, ne ſtand on the feet. If the child haue this diſeaſe whilſt it ſucketh, then let the Nurſe be comforted and ſtrengthened with ſuch things the which haue vertue to beate and to dry. Alſo let the Nurſe feede onely on roſted or fryed meates, and that ſhe forbeare from Milke, Fiſh, and hard or ſalt powdred fleſh: for commonly this diſeaſe ſpringeth of cold and moyſt humours, beſeeging the ſinnewes.

Furthermore, let not the Nurſe vſe any watered Wine, or mixed, but meere and in his owne kinde: and let her bath the child euer before ſhe giue it ſucke, after annoynting it with oyle of *Caſtorium*, or the oyle of *Coſtum*, **and let the child drinke euery day a quantitie of this electuary following.**

Take garden Mint, Cinamome, Cummin, drye Roſes, Maſticke, Fenegreke, *Valeriane*, *Amios*, *Doronicum*, *Zedoarium*, Cloues, Saunders, *Xiloaloes*, of each a dramme, of Muske halfe a dram, beate all theſe to powder, and confict them with clarified and deputed Hony, making thereof an electuarie of the which euery day giue vnto the childe the

the weight of two pence to drinke with white Wine. If the childe haue this diſeaſe in euery part of the body, then take an ounce of Wax, and a dram of *Euforbium*, the which *Euforbium* yee ſhall beate in a morter with v. or vi. droppes of Oyle, till it be perfectly beaten, then temper them together ouer the fire, adding thereunto ſo much oyle as may be ſufficient to make a ſeare-cloth, and lay it to the reynes of the backe.

Of trembling of the body, or of certaine members of the body, called the Palſey.

IF the child happen to be vexed with trembling or ſhaking of the body, or the parts thereof, ſo that yee feare the Palſie of the ſame part, or that the falling ſickneſs ſhould enſue: then remedy it after this meanes. Take the oyle of Roſes, and the oyle of Spykenard, and temper them together, warming it, and therewith annoynt the backe or reynes, and the other ſhaking members: ye may alſo take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and ſuch other.

Item, to bathe the childe in the decoction of Roſemary, Sage, Time, Hyſope, Sauery, Alexander, Smallage, &c. is very ſoueraigne.

If you cannot cure it by this meanes, then demand farther counſaile of the Phiſitians.

Againſt the ſtrangurie or ſtone, with ſtopping of the Vrine.

STrangury, Diſſury, and the difficulty in making of water, oftentimes chaunceth to children by reaſon

of

of the ſtone, or abundance of grauell, other els many times of ſome other viſcous, ſlimie, & flegmatike matter, in maner & forme of dregs or rags ouerthwarting and crolling the paſſage, wherby the vrine ſhould paſſe forth, in ſuch wiſe, that (without great paine) the child cannot make water, and that yet but in ſmall quantitie at once.

Which of theſe wayes ſoeuer it come, it ſhall bee very good to bath the childe vp to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Linſeede, Lillie rootes, Fenegreke, and ſauery, other els with a ſpunge or double linnen cloth dipped therein, eftſoones to foment the ſhare and neather part of the belly againſt the bladder.

But in men children chiefly foment them on the ſtraights, betweene the fundement and the coddes, the which place in Latine is called *Perinoeum*, for in them lyeth the necke of the Bladder. After this bathing or fomentation, drye the places fomented, and whileſt they be yet red with bathing, annoynt them with the oyle of Scorpions, to bee had at the Apothecaries, or els the oyle called *Petroelum*.

And if further nede ſhall require it, ye may apply this plaſter following to the foreſaid places. Take of Parſley and of Alexander, of each halfe an handfull, of Peritorie Mallowes, Holioke rootes, of each an handfull, ſeeth theſe hearbes togeather in good ſtale Ale, till ſuch time as they bee ſoft, then powre out the Ale from them, and ſtampe the hearbes in a Stone morter, adding thereunto of the ſeedes of Fenegreke and Line, of each halfe an ounce, being firſt beaten to ſubtill powder.

Item, of Cummin ſeede the waight of foure grotes, beaten likewiſe to fine powder, of the Oyle of Scorpions, *Petroleum*, or other appertiffe Oyle an ounce and an halfe: of all theſe

these well commixed together, make a plaster, and lay to the places aforesaid. **To speake of any medicines to be administred inwardes, it is but folly, for so much as it is so hard to cause a childe to take any thing within forth.**

This difficultie in making water, may ensue by other meanes, whereof we needc not to speake at this time.

Of goggle eyes, or looking a squint.

If the childe haue goggle eyes, or that it looke a squint, then first set the cradell in such a place, that the light may come directly and right in the childes face, neither in the one side, neither in the other, neither about the head, least it turne the sight after the light. Also marke on which side that the eyes doe goggle, and let the light come vnto it on the contrary side, so to returne the sight. And in the night season sette a Candell on the contrary side, so that by this meanes, the goggling of the eyes may bee returned to the right place. And further it shall bee good to hang clothes of diuers and fresh colours on the contrary side, and specially of the colour of light greene, or yellowe, for the childe shall haue pleasure to beholde these strange colours, And in returning the eye-sight toward such things, it shall be occasion to rectifie the sight againe. **And this shalbe sufficient for this time, of the diseases of children after they be borne, making here an end of this third Booke, for this time.**

Of

Of ſuch things the which ſhall be entreated in this fourth Booke, CHAP. I.



Ere in this fourth Booke (by the leaue of God) ſhall briefly be declared ſuch thinges which may further or hinder the conception of man, which as it may be by diuers meanes letted and hindred, ſo alſo by many other wayes, it may be furthered and amended. Alſo to know by certaine ſignes and tokens, whether the woman bee conceiued or no, and whether the conception be male or female, and finally certaine remedies and medicines to further and helpe conception: and thereafter we will (according to our promiſe in the Prologue) ſet forth certaine bellyfing receiptes, and ſo make an end of this whole Treatiſe.

Of conception, and how many wayes it may be hindred and letted. CHAP. II.



Here is nothing vnder heauen, which ſo manifeſt and plainely doth declare and ſhew the magnificent mightineſſe of the omnipotent liuing God, as doth the perpetuall and continual generation and conception of liuing thinges heere in earth, by the which is ſaued, proroged, & augmented

mented the kind of all things. And where that this Almighty Lord & Creator hath so instituted & ordayned, that no singular thing in it self (here vpon earth) should continually remaine and abide: yet hath he giuen from the beginning and instincted such a power and vertue vnto these mortall creatures, that they may ingender and produce other like things vnto themselfe, and vnto their owne similitude, in the which alwayes is saued the seed of posterity. Were not this prouision had by almighty God, the nature and kind of al maner of things would soone perish and come to an end, the which vertue and power of generation many times doth halt and misse, by defect and the contrary disposition in the parts generant: As yee may euidently see in the sowing of Corne, & all other maner of seede. So that there bee in all maner of generation three principall parts concurrent to the same, the Sower, the seed sowen, and the receptacle or the place receiuing and conteyning the seed If there bee fault in any of these three, then shall there neuer be due generation, vnto such time as the fault be remoued, or amended.

The earth vnto all seeds, is as a Mother and Nurse, containing, clipping, & imbracing them in her wombe, feeding and tottering them as the mother doth her children in her belly or Matrix, vntill such time as they come vnto the growth, quantitie, & perfection due vnto their nature and kinde: But if this seed conceiued in the bowels of the earth, do not proue or fructifie, then be thou sure that eyther there is lette in the sower, in the seede, or els in the earth.

The earth may be ouerwatrish, dankish, or ouerhott & dry, or els full of stones, grauell, or other rubbish, or full

full of ill weeds, which may strangle & choake the good corne in his growing: also the seede may be putrified, or otherwise viciate and corrupted, & so the life & spirit of it banished away and destroyed. The sower may inordinately strew and cast the seede on the earth, &c. So that if there be no let in none of these parts concurrant to generation, or that the lets be removed and done away, then doubtlesse will ensue multiplication and encreasment of that kinde, of the which the seed commeth according to the natural inclination, the which almigh ty God hath implanted and set in the kind of al things.

How many wayes conception may be letted, and how the causes may be knowne.

CHAP. III.



Every thing then, the which dooth encrease in this kind, must first be conceiued in the Wombe and matrix of the Mother, which is apt & conuenient for the receipt of such seede. And as I sayde before) as there may bee defect and lacke in the Mother, receiuing the seede, so may there be fault and defect in the Sower, and in the seede it selfe also.

And in women three or foure generall causes by the which the conception may bee impedite and let: ouermuch calidity or heat of the matrix, ouermuch coldnes ouermuch humiditie, or moystnesse, and ouermuch drynesse. Any of these foure qualites exceeding temperancie, may be sufficient causes to let due conception.

Where-

Wherefore the right excellent Phisition Hypocrates in the fift booke of his Aphorismes saith. All such women the which haue colde and dense Matrixes cannot conceiue, and such as haue moyste and waterish Matrixes, cannot conceiue, for the power of the seede is extinguished in it: also hauing drye Matrixes, conceiue not, for the seed perisheth for lacke of due nutriment & foode: but that Matrix the which hath all these qualities in temperancie, that is fruitfull. This is Hypocrates saying, the which thing also may be well perceiued by a familiar example of sowing of corne.

For if it be sowen in ouercold places, such as be in the parts of a country called *Scithia*, and in certaine places of *Almaine*, or in such places where is continuall snow, or frost, or where the sunne doth not shine, in these places the seed or graine sowne, will neuer come to prouse, nor fructifie, but throwe the defalement continuelle of the place in the which it is conceiued, the life and quicknes of the graine is vtterly destroyed and made voyde.

And further, as concerning ouermuch humidity, if ye sow your graine in a fen or marsh and watery ground, the seed will perish through the ouermuch abundance of water, which extinguisheth the liuelines and the naturall power of the graine and seede.

Likewise if it be sowen in such a Countrey or place where is ouergreat heat, not tempered with water and raine or if the yere be so drye, that there come no raine at all to alay the extreame and feruent heate of the sun: then shall the seed sowen, wither and dry away, and the power of it be consumed and burnt.

And if it be sowen in dry places, where neuer commeth raine, or on the sand & grauelly places, in such a place

the graine can neuer take,ne proue, ne be conceiued in it,to come to any fruit or profite.

Wherfore,if the matrix be distempered, by the excesse of any of these foure qualities,then must ye reduce it againe to temperancie,by such remedies as I shall shew you hereafter. Likewise may there be defect and lacke in the man: as if the seed be ouer hot,the which the woman shall fele as it were burning hot, or too colde, the which she shall fele as it were in manner cold as yse,or too flupe or thin,&c. Diuers other wayes also it may be letted, which shall not need here to be rehearsed.

Now if the woman cannot conceiue, the cause comming of ouermuch frigiditie or coldnesse in the matrix, that shal she know by these tokens. She shal fele great cold about the sides,the reines of the backe,and the matrix, her vrine shal appeare white and thinnish,& sometimes also somewhat stille and thicke, and all manner of colde thinges shall noy her, hot thinges shall greatly comfort her.

But if it come by ouermuch humiditie of the matrix, that shall she know by these signes. If the bodie of her be of a fat and grosse disposition, if with her flowres issue forth at the beginning and the latter end of them, certaine biscous and watery substance. and that her vrine be white, thicke,& sometimes as it were milke. Also that she fele great colde and paine about the matrix and priuie parts, and much dolour in her sides, and in the reines of her backe.

And when ouermuch heate or drythe in the Matrix is cause of the hinderance of conception, then is the vrine high coloured, red, or yelow, being thin, with certaine motes appearing in the water: the woman hath great

thirst,

thirſt, and bitter riſing or belchings out of the ſtomack into the mouth. And many times they that are in this caſe, are very ſpare & leane in al their body, hauing alſo but ſmall quantitie of flowres: the which thing may happen, either by ouermuch watch, or ouermuch faſting, labour, trauaile ſorrow, ſickneſſe, &c. But ſuch women which naturally are thus ſpare & leane, may very hardly be brought to a temperance agayne, and be made apt to conceiue. And this ſhall be ſufficient for this time, to knowe which qualitie by his exceſſe cauſeth ſterility. Now wil we ſhew how it ſhalbe knowen, whether lack of conception bee in the woman, or els in the man, and how to know whether the woman bee conceiued or no, according to the minde of right expert Phiſitions.

How to know whether lacke of conception be of the woman or of the man, and howe it may bee perceiued whether ſhe be conceiued or no. Chap. IIII.

IF ye bee deſirous to knowe whether the man or the woman be hinderance in conception: Let each of them take of Wheat and Barly cornes, & of Beanes, of each 7. the which they ſhal ſuffer to be ſteped in their ſeueral vrine the ſpace of twenty & foure houres: then take two pottes, ſuch as they ſet Gely-flowres in, fill them with good earth, and in the one let bee ſet the Wheate, Barly, & Beanes ſteeped in the mans water, and in the other the Wheate, Barly, & Beanes ſteeped in the womans water, and euery morning the ſpace of viii. or x. dayes, let each of them, with their proper vrine, water the ſaid ſeeds ſowne in the foreſaid pottes,

and marke whose pot doth proue and the seeds therein contayned doth grow, in that partie is not the lacke of conception, and see that there come no other water or raine on the pottes: but trust not much this farre fet experiment.

Item, according to Hipocrates writing, if ye wil know whether the fault bee in the woman or no, then let the woman receiue into her body vnderneath, being well & closly closed round about, the fume of some odoriferous perfume, as *Laudanum*, *Storax*, *Calamite*, *Lignum Aloes*, Hulke, Amber, and such other, and if the odour and sauour of such things ascend thorow her body vppe vnto her nose, yee shall vnderstand that sterilitie commeth not of the womans part: if not, then is the defect in her. Item, if she take Garlick, being pilled out of the husks and conuay of it into the priuie parts, and if the sent of it ascend vp thorow the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason and appearance, yet be they not al waies infallible, but only likly. Whether she be conceiued already or no, ye shall know by these signes. First the flowres issue not in so great quantitie as they are wont, but waxe lesse and lesse, & in manner nothing at all commeth from them. Also the breests begin to waxe rounder, harder, & fuller then they were wont to be: the woman shall long after certayne things otherwise then shee was vsed to doe before that time. Also her priue wareth cleane and thicketh by retention of the superfluities. Also the woman shutteth her matrix very fastly and closly shutte, insomuch that as Hypocrates saith the point of a needle may scarce enter.

Item, to know whether she be conceiued or no, accor-

ding

ding to Hypocrates mind, in the v. of his Aupho. Giue vnto a woman when she is going to bed, a quantity of Millicratum to drinke, and if after that drinke she feele great paine, gnawing and tumbling in her belly, then bee ye sure that she is conceiued. This Millicratum is a drinke, made of one part wine, another part water, sodden together with a quantitie of Hony.

But if ye be desirous to know whether the conception be man or woman, then let a drop of her milk or twaine be milked on a smooth glasse, or a bright knife, other els on the naile of one of her fingers, & if the milke spread abroade vpon it by and by, then it is a woman child: but if the drop of milke continue & stand still vpon ye the which it is milked on, then is it a signe of a man-child.

Item, if it be a male, then shall the woman with childe be well coloured, & light in going, her belly round, bigger toward the right side, then the left (for commonly the man childe lyeth in the right side, the woman in the left side) and in the time of her bearing she shall better digest and like her meate, her stomack nothing so queasie ne feeble.

Of certaine remedies and medicines which may further the woman to conceiue. Chap. V.

ALl sterilitie then for the most part ensueth and commeth of the distemperancie of one of these foure forenamed qualities, wherefore the remedy and cure of the same when it chaunceth, must bee done by such things the which haue contrary power and operation to the excessiue quality for by that shall it be reduced to his temperancie again

As if that coldneſſe and moyſtneſſe exceéding temperancie in the Matrix be occaſion of ſterilitie, then muſt ſhee apply ſuch things to that place the which be of nature hot and dry, the which may califie and warme the place, and alſo dryue vp the ill moyſtneſſe and humors contayned in the ſame, hindering conception.

And becauſe that the moſt generall and common cauſe of ſterility doth proceed of cold, watery, and flegmaticke humors, which bedewing the inner ſides and hollowneſſe of the Matrix, with the port and mouth thereof alſo, cauſeth that the ſéede ſent from the man into the womans wombe or Matrix, cannot there remaine ne cleaue: neither is the mouth or port of the Wombe apt or able to cloſe it ſelfe ſufficiently after reception of the ſeed, the flegmie and ſlimie humours with ſtanding it, the which vnleſſe they be diſcuſſed or dryed away, the ſeed alway ſlippeth and ſlideth foorth as faſt as it entreth in.

Wherefore to remedy and to do away the foreſaid impediment, ye ſhall vſe the meanes that followeth.

Firſt, within a day or two after the womans Termes be paſſed, let her by the aduice of ſome Phiſition take a Purgation, which may purge flegme and wateriſhneſſe, and then the next or the third day after, let her ſit in a Bath vp almoſt to the Nauell, in the which Bath yee ſhall decoct and ſeeth theſe Hearbes following. Take of Baye leaues, Mallowes, red Mintes, Mirtilles, Camomell, Maioram, Marigoldes, of each an handfull of Sage three handfulles, of Mercurie and Brankurſin of each two handfulles, ſeeth all theſe hearbes together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe Redde Wine, in this bath let her remaine the ſpace of a good halfe houre

houre, and a little before that shee come foorth of the Bath, giue her to drinke of this electuary following.

Take of Spike, Nutmegges, Cloues, Galingall, Cinnamome, and long Pepper, of each the waight of a groate, of Annis seede the waight of two grotes, of Sage leaues dryed, the waight of three grotes, all these things (each by themselues) beaten to small powder, temper them altogether in so much pure clarified Hony, as may be sufficient to receiue all the powder, other els commixt with this powder so much fine Suger, as the waight of the powder amounteth vnto, whereof yee shall giue vnto her at once the waight of two grotes, with viii. ix. or x. spoonefulles of good White or Claret Wine, or els with good Malueſey or Muscadell.

And all this must be done eyther fasting in the morning, one houre before breakfast, or dinner, other els. v. or vi. houres after dinner, so that it be not done vpon a full stomack. But if ye take the bath and the Electuarium **in the morning, then at night three or foure houres after supper, let her receiue vnderneath her clothes, the vapour of these things following, into the priuitie.** Take of Lauander dryed, of vnset Time, Bay berries, Iuie leaues of each halfe a little handfull, of white Frankencense the waight of foure grotes, of Sage dryed, or other, two little handfuls of Rosemary leaues one handfull, seeth these together in faire water, and when they be perfectly sodden, then let the woman set her selfe ouer the vapour thereof sitting groueling, other els on a couer made for the nonce with a tunnell or conduite, thorow the which the vapour may be directed into the womans priuie passage, the neere thereby, that the vertue thereof may approach vnto the wombe or wombe port.

Yee may also in the same water dip Wool, or els fine linnen cloutes, and so conuey it into the priuie passage, there to remaine the space of one or two houres. This bath, electuary, and vapour, I counsell them that haue néede, to vse them the space of three dayes continually, and then, the third night to company with her husband, and by the grace of God she shalbe sped.

There be sometimes, that with the vse of the bath only, or the electuary alone, either the vapour, without any farther remedy, haue béene aptified to conception, but who that vseth it as is aboue mentioned, worketh the suer way.

These shalbe sufficient remedies for want of conception, proceeding of cold moyst, and flegmatick humidities. Now if it come by any distemperancie in heate & dryeth then let her be purged of coller, or other vnkind heate bred in the body, by things apt and meete for that purpose, and then afterward to vse bathes, electuaries, and vapours, of moderate cooling things, as of Roses Violets, Lettuse, Purslaine, Plantane, and diuers other.

But forasmuch that most commonly the vnaptitude of conception (in women hauing their health) springeth of the superfluitie of colde & moyst humors (whereof we haue alredy spoken) therefore all other impediments left apart, ye shall holde ye content for this at this time. For if I would make mention of all the occasions wherby conception may be let or impedite, then should I here alleadge and bring in all the diseases that may happen to a woman in that parte, with the remedies thereof, which were a long worke, and not proper for this volume.

In

In this vi. Chapter is entreated of diuers bellifying receipts, as yee may hereafter read.

THe embellishing or bellifying medicines wherof I entend to speake here, be not to bee vnderstanden to be of that sort, wherby any adscititious or outward forraine beautie or set coulers should be acquired or gotten the which farre fet & dannable curiositie, I doubt not but that all honest & vertuous sad women do vtterly abhorre and contemne: but here mine only meaning is, to shew how to remoue certaine blemishes, & as it were wædes of the body, through the which many times the naturall beautie thereof is obscured & defaced. For as in a faire Garden, be it neuer so beautifull, yet if it be not regarded and loked vnto, the wæds entermingling themselues among the good hearbes, wil deforme & emperish the good grace of them For in the earth, be it neuer so wel diligented & picked, yet alwayes therein will remaine some sparkes and sæds of vnlooked for wædes, the which euer, when time and season serueth, Nature thrusteth forth.

Likewise in the body of man, among the good and necessary humours is some sparke or qualitie of ill & vnnecessarie humors, with the which nature being offended and cloyed, expelleth and driueth them forth sometimes into one place, & sometimes into another, according to the aptitude or feblenesse in resistance of the place receiuing it, and the force or violence of nature (therewith græued) sending it, so that the superfluities found in the vpper part & face or superficie of the skin, ensueth

enlueth by the superfluitie & dominion of like matter conteined and commixed in the vaines among the blood, and is a great euidence and testimonie thereof. But here I will not speake of all kinds of vtter diseases springing of this inward corrupted humours, but onely such things as commonly chaunce to men and women without any impeachment of their health.

As for example, first I will briefly declare the filthines of the head, called in Latine Perrigo, in English the Dandruffe of the head, the which is, when that the kembing and scratching of the head, certaine white scales, as it were branne, falleth off from the head, and lyeth very thicke among and vnder the haire.

Of the causes and remedies of Dandruffe, of the head.

THe cause of this Dandruffe commeth by aboundance of flegmaticke humours, commixt with the blood, the which dayly and hourely by incessable sweating, euaporateth & issueth foorth of the pores in the skin that coureth the panbone, and as fast as it issueth forth, dryeth on the vtter superficie of the skin, and there remaining and gathering together, becommeth euery day more and more, thereto greatly helping the forrest of haire which coureth, harboureth, and retaineth such superfluities, more in those places then in any other where no haire groweth: & most commonly they that haue blacke haire haue more store of Dandruffe then other. This humour suffered ouerlong to raigne on the head, destroyeth and corrupteth the rootes of the haires, making them to fall off in great plentie, and specially

cially in kembing. And although this superfluty be not cleanly, yet notwithstanding it shalbe no wisedome for me to teach, ne any other herewith encumbred to learn how to stop it, for feare of further inconueniences: but onely I councell you once in ten dayes at the least, to washe and scoure the head cleane with good lye, wherein let bee steeped in a linnen bagge, of Annis seede, Commin, dried Rosemary, Fenegreke, and rindes of Pomegranate, of each like much: and beware that after the washing of your head ye take no cold, before the head be perfectly dryed.

And whereas some say, that they which vse oft washing of their heads shalbe very prone to head ach: that is not true, but onely in such that after they haue bene washed, roll vp their hayre (being yet wet) about their heads, the colde whereof is dangerous to bring them to Catarrhes and poses, with other inconueniences. Whereof all diligence must be had that the head may be exactly well dryed with warme cloathes, whilst the head is yet hotte of the washing, and then neuer feare no inconueniences, but rather conuenience & commodity: and let this be done also fasting in the morning, or els one houre before supper, or fiue houres after supper. This oft washing shall purifie the skin of the head, and stedfast the hayre from falling, leuiate and lighten the head, with all the sences therein conteined, and greatly comfort the braynes.

To take away hayres from places where it is vnseemely.

Item, sometimes hayre groweth in places vnseemly and out of order: as in many maidens and women the hayre groweth so lowe in the foreheads and the temples, that it disfigureth them. For this yee may vse three wayes

wayes to remoue them: either to plucke vp one after another with pincers, ſuch as many woman hath for the nonce, other elſe with this lee following.

Take new burnt Lime foure ounces, of Arſenecke an ounce, ſteepe both theſe in a pynt of water the ſpace of two dayes, and then boyle it from a pint to the halfe.

And to proue whether it bee perfect, dippe a feather therein, and if the plume of the feather depart off eaſily then it is ſtrong enough: with this water then annoynt ſo farre the place that yee would haue bare from hayre, as it liketh you, and within a quarter of an houre pluck at the haires and they will follow, and then waſh that place much with water wherein Bran hath been ſteeped: and that done, annoynt the place with the white of a new layd Egge and oyle Oliue, beaten and mixt togeather with the iuyce of Singrene or Purſlaine, to alay the heat engendred of the foreſaid lee.

The third way to remoue haire is, a plaſter made of very drye pitch, and vpon leather applyed to the place, the hayres being firſt ſhauen, or cut as neare as can bee with a payre of Cyſers.

Now when the hayres be vp by the rootes, then to let them that they grow no more: take of Alome the waight of a groate, and diſſolue it in two ſpoonefulles of the iuyce of Nightſhade or of Henbane, and therewithall annoynt the place two or three times euery day the ſpace of nine or ten dayes and hayre will grow no more in that place.

To do away Frekens, or other ſpottes in the face.

THeſe Frekens, and ſuch other ſpots in the face, or other where in the body, may be taken away by often annoynting them with the oyle of Tarter, to be found

found alwayes at the Apothecaries, **and surely that oyle is soueraigne for that purpose.**

Item, take Eleborus, and seeth of it an ounce in halfe a pynte of strong white Vineger, till halfe be consumed, then mixe therewith Hony foure spoonefulles, and the waight of a penny of Mercury sublimed (to bee had at the Apothecaries) seeth these togeather againe till it become thicke, with this annoynt the Frekens, and it will destroy them.

This is also very good for the Morphew, and other discoloration or staynyng of the skinne.

To destroy wartes, and such like excressences on the face or els where.

FOr this purpose nothing is so excellent, as euery day once (the space of three or foure dayes) to drop one drop of strong water, called *Aqua fortis*, on them for this destroyeth them in very short time.

Item, the iuyce of a red Onion, and the iuyce of Marigoldes, is very good for the same.

Item, dissolue a little of Mercury sublimed in fayre water, and therewith drop the Wartes, and they will soone wither and consume away.

To cleare and clarifie the skinne, in the hands, face, or other partes of the body.

FOr this there is nothing better then, to take one spoonefull of the oyle of Tartar, and sixe spoonefuls of water, with these commixed togeather, wash the handes, face, and other parts, for it scoureth, cleanseth, and purifieth the skinne soueraignely, and will suffer no filthinesse to remaine

maine in the pores of the fleſh. **And this oyle of Tarter is made on this wiſe.**

Take wine lees dryed, the which the goldſmithes doe call Arguyll, and beate it into powder, and then fill thereof a Goldſmithes crudible, and ſet among hotte coales, till the Arguyll begin to waxe blacke: then take it out of the fire, and let it coole, and bynde it in a linnen clout, and hang it a little ouer the vapour of hotte boiling water: that done, hang this clout with the Arguyll in a glaſſe with a broade mouth, ſo that the bagge or clout touch not the bottome of the glaſſe and the water or oyle called Tarter will droppe downe a little and a little: and the ſooner, if it ſtand in a very cold and moiſt ſellar.

Item, to ſcoure the handes and the bodie, ſome vſe to waſh their handes with the powder of Oreſſe, which is the roote of the blewe Flouredeluce, and ſome with Beane flower.

Item, the yolke and white of egges is good for that purpoſe, and ſo is Hony.

To ſupple and mollifie the ruggedneſſe of the skinne.

ANnoynt the skinne with the oyle of ſweete Almondes, the ſame is very good alſo for chippinges of the lippes or hands.

Item, Deere ſuet is very proper for the ſame purpoſe, eſpecially beeing well waſhed and tempered with Roſe water, wherein hath been diſſolued two or three graines of pure Muske.

Againſt

Against ſodaine riſing of pimples through vnkinde heate in the face, or elſe where.

TAke the white of an egge,& beate it well with a ſpoone, and then therewith commixe two ſpoonefulles of Sallet oyle, one ſpoonefull of Roſe water, another of the iuyce of Sorel,and halfe a little ſpoonefull of Vineger,herewith annoynt the pimples and riſings.

To keepe and preſerue the teeth cleane.

FIrſt if they bee very yellow and filthie, or blackiſh, let a Barber ſcoure, rubbe, and picke them cleane, and white, then after to maintaine them cleane, it ſhalbe very good to rub them euery day with the roote of a Mallow, and to picke them cleane that no meate remaine and putrifie betweene the teeth.

Item, take of the ſmall white pibble ſtones which bee found by the water ſides, and beate them in very ſmall powder, hereof take an ounce,and of Maſticke one dramme,mingle them togeather, and with this powder once in xiiii. daies rub exactly your teeth, and this ſhall keepe your teeth fayre and white. but beware yee touch not, ne vexe the gummes therewithall.

Item, to ſtable and ſtedfaſt the teeth, and to keepe the gummes in good caſe, it ſhall be very good euery day in the morning, to waſh well the mouth with red Wine.

Of ſtinking breath.

STinch of the breath commeth eyther by occaſion bred in the mouth,or els in the ſtomacke. If it come from the ſtomacke,then the body muſt be purged by the

the further aduise of a Phisition. If it be engendred in the mouth onely, then most commonly it commeth of some rotten and corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured and washed with Vineger, wherein hath beene sodden Cloues and Nutmegs. **The cleanly keeping of the teeth, dooth conferre much to the sauerinesse of the mouth.**

Of the ranke sauour of the arme-holes.

This vice in manie persons is verie tedious and lothsome: the remedie whereof is, to purge first the chollericke and eager humours, originall causers of the same, and afterwardes to wash the arme-holes oftentimes with the water wherein Wormewoode hath beene sodden, together with Camomell, and a little quantitie of Alome.

Item, Authors doe write, that the roote of Artichaughes (the pith picked out) sodden in white Wine, and so drunke, doth auoyd the stench of the arme-holes, and other partes of the body, by the vrine. For (as *Gallen* also doth testifie) it prouoketh copie and plentie of stincking and vnsauerie vrine from all partes of the bodie, the which propertie it hath by speciall gift, and not onely by his hot qualitie. **And thus here I make an end of this fourth and last Booke.**

Imprinted at London for Thomas Adams. 1613.